OUTLINE STUDY OF THE BIBLE

With Illustrative Charts

WILLIAM EVANS

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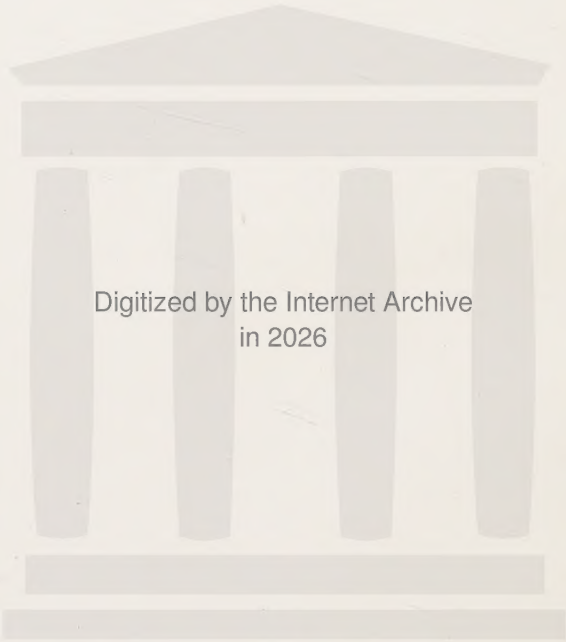
WITH ILLUSTRATIVE CHARTS.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Outline Study of the Bible

With Illustrative Charts

By

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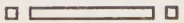
"The Great Doctrines of the Bible," "Personal Soul-Winning," "The Book of Books," "The Christian: His Creed and Conduct," "How to Prepare Sermons and Gospel Addresses," "How to Memorize," Etc.



Chicago

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PREFACE.

These outline studies of the Bible have been presented before Bible students in the classes at the Moody Bible Institute, the Union Bible Class of Chicago, the Bible Conference at Winona, and in many other places throughout the country, where lovers of the Word have met together to seek to understand the will and purpose of God as revealed in the Scriptures. It is hoped that the same measure of blessing and helpfulness will attend these outline studies as here presented on the printed page as has resulted from their oral teaching.

Pastors, teachers of Bible classes, secretaries and religious work directors of Y. M. C. A.'s and Y. W. C. A.'s, Bible teachers in evangelistic work, teachers of union Bible classes in large cities, teachers of the Bible in colleges, as well as the individual student of the Scriptures, it is hoped, will find in this volume much help and inspiration in their endeavor to become workmen that need not to be ashamed, rightly dividing the Word of truth.

WILLIAM EVANS

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INTRODUCTORY.

A FIRST WORD.
THE BIBLE REQUIRES STUDY.

INTRODUCTORY.

A FIRST WORD.

We frequently hear it said that "the Bible is the most interesting book in the world," and yet, at the same time there falls upon our ears the almost universal lament that "the Bible is a, if not the, most sadly neglected book." Should the most interesting book be the most neglected book? Wherein is the fault? Is it not in the absence of any definite method of study? Many people think that the Bible is a charmed book —that one may open it anywhere and it will reveal its treasures of truth. There is a sense in which the Bible, "opened anywhere," will have *some* message for the reader, but it is assuming and presuming too much to expect that *that* message, received in such a haphazard way, is the best message the Bible can give, or that it is the message intended to be conveyed by the inspired writer to the reader at the time.

In order that the Bible may be properly understood, one must possess a comprehensive grasp of its fundamental purpose. The first step to be taken in the accomplishment of this is to read the Bible through from beginning to end. Such a continuous reading will reveal the fact that the Bible is the history of the redemption

of the human race—the race is placed on probation, as it were, through four representative men: Adam, Noah, Abraham, Christ. (See chart on page 23.)

Another great truth that will be impressed upon the mind as the result of reading the Bible through from the beginning is, that its one great theme is Jesus Christ, whether as the bruiser of the serpent's head, in *Genesis;* or the Lamb as though it had been slain, in *Revelation.* Christ is the theme of both Testaments—concealed in the Old, revealed in the New; anticipated in the Old, realized in the New. (See chart on page 27.)

The dispensational study of the Bible is also considered one of the best methods of becoming acquainted with its contents. This method presents to us the various ways in which God has adapted His revelation and dealings to the changing needs, conditions, and privileges of His creatures. There surely can be no intelligent study of the Bible revelation that does not take into account that God has spoken to the race "at sundry times and in divers manners" (Heb. 1:1).

When one has finished the reading of the whole Bible, from Genesis to Revelation, he may then take up the special study of either of the two Testaments composing the Bible, seeking to acquire a comprehensive grasp of their contents as a whole. A careful reading of the Old Testament will show that it deals almost exclusively with the chosen nation of the Jews —it is the Book of Israel. All its contents may be arranged and grouped in accordance with their connection with Israel (see chart on page

47). In the same manner, the entire revelation of the New Testament crystalizes around the Church. (See chart on page 87.)

The two Testaments are composed of minor divisions or groups of books, such as the Pentateuch, the Historical, Poetical, and Prophetical books in the Old Testament; the Gospels and Acts, the Pauline and General Epistles, and Revelation in the New Testament. These divisions should be grasped as a whole. For example, the main theme of the Pentateuch is that of the inception and training of the chosen race, made ready to enter the promised land: Genesis showing their calling; Exodus, their redemption; Leviticus, their worship; Numbers, their organization or wanderings; Deuteronomy, the second giving of the law preparatory to entrance into Canaan. The Historical books of the New Testament—the Gospels and Acts—present to us the person and work of the Founder of the Church (Gospels), and the actual establishment of the Church (Acts). For illustration of these truths, see charts on pages 85 and 87.

The Bible was constructed book-wise; it was made one book at a time. Any plan of study that does not recognize this fact must fail to get the best results and the greatest profit from the Scriptures. After a comprehensive view of the Bible as a whole, a general grasp of the contents of the two Testaments and their minor divisions has been obtained, the student is then in a position to study the individual books composing these divisions, for he sees the truth not only of the book itself, but as it stands related to the other books belonging to the same group. (See charts on pages 25 and 85).

THE BIBLE REQUIRES STUDY.

The Bible is a book that requires study. No superficial reading of its contents will reveal its hidden depths. We must dig deep if we would find its rich treasures. Christ has commanded us to "search" the Scriptures. The word *search* is an energetic word; and suggests thoroughness of examination and investigation such as characterizes the civil engineer who maps out a newly-explored coast line, taking cognizance of every bay and inlet. It is also a sportsman's term, borrowed from the chase, and indicates the work of the hound in scenting and tracking its prey. So the student of the Scriptures is expected to explore the ins and outs, the ups and downs, the fastnesses and recesses of the divine Word; he must follow each word in all its usages and windings, tracing it out to its remotest meaning, as a dog scents the hare. The law of thoroughness must control our study of the Scriptures. From beginning to end the Bible is teleologic; but its great purposes are not on the surface. Its teaching must be analyzed, sifted, pulverized, as in a mortar, most thoroughly.

It is possible to *read* the Bible, and altogether miss its meaning. That the Pharisees were in the habit of reading the Scriptures in a superficial way is clear from the reproving word of Jesus, repeated over and over: "Have ye not read?" Of course they had read the Scriptures; they knew the number of letters in their Bible, they knew the Scriptures mechanically, even down to the number of dots over the "i's" and

the crosses on the "t's" (jot and tittle), but they did not *know* the Bible. Jesus said again to them, "Ye do err, not knowing the Scriptures."

The Bible requires not study merely, but *methodical* study. No haphazard reading of its pages will produce the most satisfactory results, nor yield the most pleasure and profit. The reason why so many people fail to get much, if any, real benefit from the Scriptures is, because of the lack of method in their approach to the study of its contents. The Bible is an orderly book, logically written, and the student of its pages must recognize this fact, and study accordingly, if he would discover its hidden depths of meaning and become fascinated by the wondrousness of its revelation. Method is as essential as time to the study of the Bible. One-half hour's study each day will accomplish much to the man who follows some definite method of searching for truth. Having a plan of Bible study, and carrying it out—this is what accomplishes the best results. We must have system, or we study in vain.

It need not be inferred from what has been said that a man must be a scholar, in the technical sense of that word, before he can pursue methodical and profitable Bible study. An English Bible, a devout and earnest spirit, a reverential and teachable frame of mind, a willingness to do the will of God as it is revealed in the increasing knowledge of the Scriptures; the pursuance of a right, though simple method of reading and study—these are the essentials for profit and pleasure in Bible study. A knowledge of Hebrew and Greek, while helpful, is not ab-

solutely necessary to the true understanding of the Scriptures or the mind of the Spirit. Such knowledge is, of course, exceedingly helpful, and probably necessary for the teacher, but for the understanding of the Word of God such as the average Christian needs for daily living and effective service, it is by no means essential. The Revised Version, whether English or American edition, is so close to the original text, that some scholars have questioned the wisdom of even the minister of the gospel spending years in the study of the original languages of the Scriptures. This conclusion may not, however, be a wise one. It is probably better for the minister that he be able to read the Bible in its original tongues.

A proper study of the Bible should consist of a comprehensive survey of the Bible as a whole; a general view of the two Testaments in their relation one to the other; a comprehensive grasp of the contents of each of the Testaments; the grouping of the related books in each of the Testaments; the study of each individual book composing the Bible; an intelligent understanding of the great topics or themes of the Bible, such as redemption, justification, faith, etc.; and, finally, a careful study of the special phrases and words of Scripture.

A. THE BIBLE AS A WHOLE.

COMPREHENSIVE VIEW.

A. THE BIBLE AS A WHOLE.

Comprehensive View.

The best way to study geography is by means of a globe of the world. One is thus enabled to get a good idea of the proportions of sea and land, the general outline features of the continents, and the relative sizes and positions of the various countries composing the world. Just as Moses was granted a comprehensive view of the promised land from Pisgah's lofty height, and just as from "Inspiration Point" in the Yosemite Valley one may obtain a commanding view of the wonderful scenery of the entire surrounding country, so the student of the Scriptures must stand upon some Biblical eminence and from that point obtain a large and general vision of the whole.

THE DIVINE LIBRARY.

It is well for the student to know that while the Bible may be looked upon as a (or the) *book,* it is nevertheless a *library,* a divine library, consisting of sixty-six books: thirty-nine in the Old Testament, and twenty-seven in the New. It was written by about forty authors, chosen from many different stations and positions in life—from the fisherman at his nets to the king

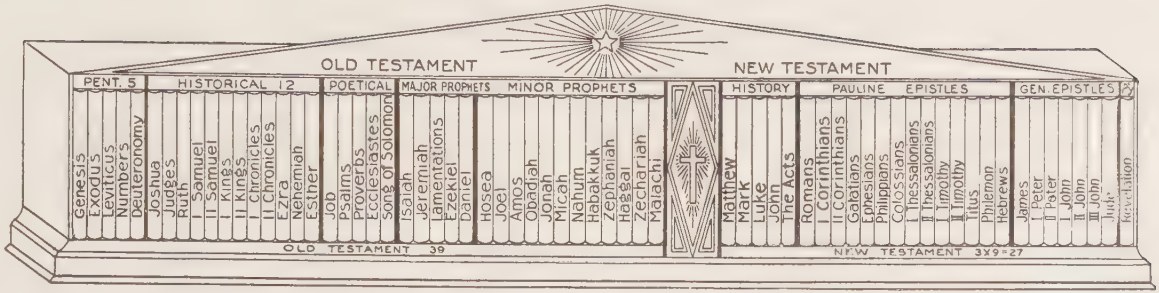
on his throne, and from the publican in his booth to the royal courtier in the palace. Sixteen hundred years elapsed from the time the first author wrote to the moment when the last writer of the sacred Word laid down his inspired pen. The library contains history, law, poetry, biography, drama, letters, prayers, speeches, prophecies, science, philosophy. It is dogmatic, didactic, practical, predictive. It is a university of literature, an inspired bookshelf.

How rich one should feel in the possession of so rare and choice a library! How insignificant is the literature of the finest scholars compared with this divine book whose writings are inspired by the breath of the omniscient God! Other writings are but as dead words when contrasted with the Bible whose words are spirit and life. What a liberal education is possessed by the man who knows well this book of God, this divine library, this university of literature. A noted scholar and teacher said, sometime ago in a public address, that no man could be counted a well-educated man who was ignorant of the English Bible.

VIEWS OF THE BIBLE AS A WHOLE.

In order that the reader may get a comprehensive grasp of the Bible as a whole the following charts are presented.

THE DIVINE LIBRARY



THE PROBATION OF THE HUMAN RACE THROUGH FOUR REPRESENTATIVE MEN.

Human history, so far as it concerns its religious relations, is set forth in the Bible as making four new starts or beginnings through four representative men: Adam, Noah, Abraham and Christ. There are points of identity between them, as may be clearly seen from the diagram illustrating these beginnings, three of which, it will be observed, are in the Book of Genesis, the "book of beginnings." It is as though God entered into a covenant with each of these representative men, and through them with the whole race, each covenant having its sign, condition, characteristic, result, and effect.

Particular attention should be given to observing the nature of the start given to each of the four representatives of the race. What a splendid start was accorded Adam! Created a perfect being physically, endowed with divine intelligence, competent to hold communion and fellowship with his Creator, surrounded by a perfect environment—and yet what a dismal failure he made of it all! What havoc his sin wrought for himself and his progeny! If Adam failed, amid such perfect surroundings and with such a god-like nature, how should we expect to succeed born as we are with a bias in our nature to evil, and surrounded as we are by an evil world? Surely it is better for us to be "accepted in the beloved" (Eph. 1:6).

THE PROBATION OF THE HUMAN RACE THROUGH FOUR REPRESENTATIVE MEN

The Men	The Sign	The Condition	The Characteristic	The Result	The Effect
ADAM	Tree of life (Gen. 2:9)	Obedience (Gen. 2:16, 17)	Covenant of life (Gen. 2:9)	Failure through disobedience (Gen. 3)	On Adam and descendants } Death; Deluge (Gen. 3-7) On whole human race } Death (Rom. 5:12; 6:23)
NOAH	Bow in the cloud (Gen. 9:12-17)	Occupation (Gen. 9:1-7)	Covenant of possession (Gen. 9:1-3)	Failure through centralization (Babel, Gen. 11; also 9:21)	Dispersion and confusion of languages (Gen. 11)
ABRAHAM (Israel)	Circumcision (Gen. 17:9-14)	Separation (Gen. 12:1; 13:14)	Covenant of blessing (Gen. 12:2,3)	Failure through compromise and idolatry; rejection of Christ (Matt. 23:37-39)	Cast off. Jerusalem trodden down (Luke 21:24)
CHRIST	Holy Spirit (Matt. 3:16, with Isa. 61:1)	Faith (Matt. 4:1-10)	Covenant of grace (Heb. 8)	Faithfulness (Matt. 3:17; 17:5)	A godly seed (Isa. 53:11) (Eph. 2:6,7) (Phil. 2:9)

THE STRUCTURE OF BOTH TESTAMENTS COMPARED.

This chart shows us that both Testaments, which comprise the Bible as a whole, are capable of the same three-fold division. It shows us, also, the prominence of the prophetical element in the Old Testament, which testifies to the fact that its religion is one of *expectation* and *longing*, whereas that of the New Testament is characterized by *realization* and *fulfillment*—a very important distinction to recognize.

It should be noted that the Cross occupies the central place in this chart—the entire contents of the Old Testament looking forward to it, and those of the New looking back to it. The Cross is the great theme of both Testaments, of the whole Bible. The scarlet thread of redemption by the blood of Christ is interwoven into the whole fabric of the Scriptures. Cut the sacred writings anywhere and they bleed. It was to Calvary, the mount of crucifixion, that the eye and heart of every faithful and longing Old Testament saint turned; and it is to that same mount, and to Him who hung upon the Cross that once crowned its summit, that every saint in Christ Jesus has admiringly and believingly turned his gaze.

The period of four hundred years that lies between the Testaments is that space of time covered by the Apocryphal books. In some Bibles, those of German and Scandinavian print especially, even today, these books find a place bound between the Old and New Testaments.

THE BIBLE AS A WHOLE

Old Testament				New Testament		
History	Poetry	Prophecy		History	Pedagogy	Prophecy
17	5	17		5	21	1
5 LAW: Gen to Deut; 12 EXECUTIVE: Joshua to Esther	Job to Song of Solomon	5 MAJOR: Isa to Dan; 12 MINOR: Hosea to Malachi		Gospels and Acts	14 PAULINE EPISTLES: Romans to Hebrews; 7 GENERAL EPISTLES: James to Jude	The Revelation
3600 Years			400 YEARS (O.T. Leads to the N.T. Starts from the)		100 Years	

CHRIST—THE KEY TO THE WHOLE BIBLE.

There is a saying to the effect that "All roads lead to Rome." So it may be said of the Bible—that every book composing it leads to Jesus Christ. Scripture itself bears witness to this fact: "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke 24:27); "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39); "To him give all the prophets witness" (Acts 10:43); "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44); "The book of the generation of Jesus Christ" (Matt. 1:1). The Old Testament leads to Christ just as the New Testament starts from Him; both meet in Christ; He is the unifier of both. If Christ had not been coming the Old Testament would not have been written; if Christ had not come the New Testament would never have been written.

Christ is the end, for Christ was the beginning;
Christ the beginning, for the end is Christ.

CHRIST—THE KEY TO THE WHOLE BIBLE

A. Necessity and Preparation for His Coming Old Testament	B. The Coming Itself The Four Gospels	C. The Value and Significance of His Coming Acts–Revelation
I. Necessity—Condition of the Race: 1. Sinful—Needing Redemption—Need of a Priest. 2. Ignorant—Needing Instruction—Need of a Prophet. 3. Anarchistic—Needing Obedience—Need of a King. II. Preparation: 1. Prophesied—Ideal Prophet. Prophecies. 2. Typified—Ideal Priest. Ceremonies. 3. Magnified—Ideal King. Promises.	I. Prophet - Provides and exhibits the Ideal Prophet. Speaks the word of God in truth. II. Priest–Provides and exhibits the Ideal Priest. Offering the one perfect sacrifice. III. King—Provides and exhibits the Ideal King. "Behold your King."	I. Godward: 1. As Prophet—"Hear ye Him." 2. As Priest—"God raised Him up." 3. As King—"God exalted Him." II. Manward: 1. Meets man's need of Redemption and Priest in His sacrifice. 2. Meets man's need of a Prophet in the messages of the Epistles. 3. Meets man's desire for King by the incoming kingdom in the Revelation.

EXPECTATION AND LONGING.

We might write over the entire Old Testament, as expressing its message, the words, "Oh that I knew where I might find him!" (Job 23:3); in like manner, over the New Testament, as illustrating its message, the words, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:45).

No Jew in the Old Testament, however pious and believing, was ever fully convinced that the sins which he had committed, which he had also confessed to the priest, and for which he had made a sin offering, were fully and forever cleansed and removed, so that there was no more conscience of them. The Levitical ritual was but a shadow and type of Him who was to come —"The Lamb of God who taketh away the sin of the world."

The iniquities, injustices, and inequalities of the kings of Israel and Judah only made the people of that nation dissatisfied with the kingship which was but earthly, and long for the coming of the heavenly King, who should reign in righteousness and with equity.

The prophets, spokesmen as they were of the words of the living God, did not satisfy the hunger of the pious in Israel for the word of God. The last and satisfying word had not yet been spoken. The nation longed for that true Prophet, who was the very Word of God.

All these longings—for prophet, priest and king—were satisfied in the Christ of the New Testament.

THE BIBLE AS A WHOLE VIEWED AS

Expectation and Longing

Old Testament — Gen. to Mal.—"Oh that I knew where I might find Him!" (Job 23:3.)

THIS LONGING EXPRESSED IN A THREE-FOLD WAY:

I—FOR A PRIEST—To deal with the question of Sin
(The Pentateuch) Indicated by the sacrificial ceremonies of the Pentateuch, which were but pictures, object lessons, types, shadows, and did not satisfy conscience and heart, but left man still longing. Evident from their continuousness. Even God but "overlooked" the sins thus atoned for. The need of a perfect Redeemer is evident.

II—FOR PROPHET—To authoritatively declare the Word and Will of God
(The Prophetical Books) The Wisdom Books leave us still longing: Job knows not where wisdom is found. Proverbs describes what a righteous life should be, but reveals not its secret. Ecclesiastes is the picture of a life without God. Song of Solomon leaves us longing still for communion. All the prophets fail to realize the ideal. So we are still left longing and expecting. The revelation of the prophets is diverse and fragmentary; nothing is complete (Heb. 1:1.)

III — FOR A KING — To rule in Righteousness
(Historical Books) The Chronicles of Israel's kings tell a bad story. The kings, for the most part, were unfaithful, idolatrous, murderous. Oppression on the part of the kings, anarchy on part of the people created longing for a king who should reign with righteousness and equity. The history is one of absolute failure of earthly kingship. Even David's reign left the people still longing. Ezra and Nehemiah, yea, even Malachi, shows us the nation without a king, yet longing for one.

Realization and Satisfaction

New Testament — Matt. to Rev.—"We have found Him of whom . . . the Law and the prophets did write . . . Jesus" (John 1:45.)

THIS LONGING SATISFIED IN A THREE-FOLD WAY:

I—BY A PRIEST—Who fully settles the Sin question
(The Gospels) Jesus Christ by his own perfect sacrifice, hath fully satisfied the holiness of God and the sinful conscience of man: Sins are now forgiven and forgotten (Heb. 10:1-17; 8:12; John 1:29; Col. 2:17.)

II—BY A PROPHET—Who perfectly declares the Word and Will of God
(The Epistles) In the Gospels Christ Himself is the perfect revealer of the Will and Word of God. His own life is a perfect pattern to follow.
In the Epistles the Will and Word of God is declared through the inspired apostles in the writings committed by them to the Church of Christ. So Christ is really speaking through the Church (Eph. 1:23)

III — BY A KING — Whose rule is perfect with regard to God and man
(The Revelation) Jesus was born a King. He was God's ideal—"Behold . . . my King," "Behold your King." His Kingdom temporarily rejected, but to be victorious and everlasting. He is King of Kings and Lord of Lords. The kingdoms of this world are to become His. Then one Kingdom and one King whose reign shall be in perfect righteousness.

DISPENSATIONAL VIEW OF THE BIBLE AS A WHOLE.

God has spoken to the human race "at sundry times and in divers manners" (Heb. 1:1; cf. 2 Tim. 2:15). If we would understand the Scriptures, we must learn to distinguish, discriminate, and rightly divide.

A dispensation is a method of God's dealings with the human race during a given time according to certain specific principles of manifestation or revelation of the will of God peculiar to that time; a time or period during which any special form of God's administration is carried on.

It is obvious that God's dealings with men have differed according to the different periods of the human race. For example, God's dealings with man before the fall, and after, differed quite materially; so His dealings with the race under law and under grace varied greatly. In some ages certain truths were hidden which in other ages were revealed, for example, the doctrine of the Church was hidden in the Old Testament but revealed in the New. It is absolutely necessary to recognize these distinctions lest we read into one dispensation what really belongs to another. This is well illustrated in 1 Cor. 10:32—"Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." Thus we see that God deals only with three classes of persons: "the Jews," "the Gentiles," and "the church of God," and He deals with them in distinct ages and epochs; so we read of "the times of the Gentiles." All Scripture is written

for us, but not *to us* (e. g., Exodus 20 was written for Israel, but to us in a spiritual sense; cf. 1 Cor. 10:11).

THE NUMBER OF DISPENSATIONS

The number of dispensations varies according to different writers, all the way from four to seven. Seven is the most comprehensive as well the most scriptural number. A seven-fold dispensational view of the Bible as a whole is here presented.

I. The Edenic Dispensation, Genesis 1:25-2:25.

This is sometimes called the Dispensation of Innocency because it relates to our first parents in their unfallen state. It is characterized by God's immediate presence, instruction, and companionship. Man is dealt with as innocent, and never again is he thus dealt with, until the curse, which fell upon the race through sin, has been removed, which will be in the seventh and last dispensation. This first dispensation alone can be truly described as being of a probationary nature —in it alone was man under probation. Often do we hear the age in which we now live referred to as man's probationary period. But it is not. Man has already been tried and tested, and has proven himself to be an inglorious failure. In this age man is a lost, guilty, and ruined sinner, and God deals with him as such.

II. The Patriarchal Dispensation, Genesis 3-Exodus 19.

This is sometimes subdivided into three divi-

sions: the Age of Conscience (Gen. 4:1-8:14); the Age of Man in Authority over the earth—Human Government (Gen. 8:15-11:9); and the Age of Promise (Gen. 12:1-Exod. 19:8):

1. The Age of Conscience, Genesis 4:1-8:14

By the fall man discerned conscience, he learned to distinguish between good and evil, also that he must refrain from wrongdoing. He also learned the value and place of sacrifice in drawing near to God. In this dispensation God deals with man *collectively*, just as in the first dispensation He dealt with man *individually*. The trial of the race during this dispensation was a failure, and ended in the flood.

2. The Age of Human Government, Genesis 8:15-11:9.

This was introduced by the dealings of God with Noah. Here was the government of man by man, the age of human government, the control of the world committed to man. This also ends in failure—the dispersion of the race at Babel. Here mankind fails as a *race,* just as it had failed *collectively* (II, 1 above) and *individually* (I above).

3. The Age of Promise, Genesis 12:1-Exodus 19:8.

This period is distinctly Jewish, beginning with Abraham, and ending with Israel at Sinai, at which place Israel exchanged grace for law, and in so doing made a sad mistake.

There are certain general characteristics prominent in this (patriarchal) period which it may

be of interest to note. It was "without law" as contrasted with "under law"; the "times of ignorance" are in contrast with "but now" (Acts 17:30); God overlooked then what He could not overlook later; what were "sins" then, later, under law, were "transgressions." These distinctions we should recognize for they form a, if not the, basis of judgment (Rom. 2:12). We must nevertheless recognize that while man was, during this dispensation, without a written law, he was not without an unwritten law—the law of conscience. This is evident from several things: First, man was taught that the way back to God was by sacrifice—so we have the law of sacrifice as touching Cain and Abel (Gen. 4). Second, man was taught also the value of an altar and a place of worship. It is not at all improbable that there was a definitely appointed place called "the presence of the Lord" (Gen. 4:16; compare also the words "at the door," 4:7). Third, Melchisedeck was a priest (Gen. 14:18), and we have a right to believe that the heads of families acted in this capacity (Job 1:5, Gen. 22); indeed, tithes were already paid (Heb. 7:9). Fourth, certain laws, such as that of the clean and unclean, the sabbath and circumcision were known and in effect, (cf. Gen. 7:2; 15). Notwithstanding all this we must yet recognize that while men were not altogether left to themselves during this dispensation, God's dealings with the people were quite different from His dealings with those of later days.

III. The Dispensation of Law, Exodus 20-Acts 2.

Here God's people deliberately put themselves under law, and God deals with them accordingly. Here we have the covenant of works, as contrasted with the covenant of grace found in the New Testament. Then it was "he that doeth," now it is "he that believeth" shall live. Israel is here dealt with exclusively. The laws—ceremonial, civil and moral—were given to Israel, not to the heathen nations round about. Only such of these laws as are universal in their nature and application may be applied to mankind in general.

IV. The Dispensation of Grace, Acts 2 to the Rapture of the Church.

This is sometimes called the Age of the Church, or the Church Period. The characteristic of this age is that salvation is no longer by legal obedience, but by the personal acceptance of the finished work of Jesus Christ, who, by his meritorious ministry has procured for us a righteousness of God. Good works have a place in salvation, but they are subsequent and not antecedent to it; they are demonstrative, not meritorious. Both Jews and Gentiles are dealt with as transgressors; both alike are called out of the world and constitute the Church, which is the mystery (Rom. 16:25, 26). The purpose of this dispensation is not the conversion of the world, but the calling out of the Church, the building and filling up of the body of Christ.

The Kingdom is in mystery now, just as the Church was in mystery in the Old Testament.

V. The Dispensation of Judgment, Revelation 4-19.

Israel again becomes the central object, although dealt with here under judgment, and not, as formerly, under law. This period has also to do with the Gentiles, but not with the Church of Christ. Israel may now have a right to rejoice over all her enemies. The imprecatory psalms will probably find their place here.

VI. The Millennial Dispensation, Revelation 20.

Now mankind is dealt with as a whole for a period of one thousand years. This period begins with the binding of Satan, includes the great white throne judgment, and closes with the lake of fire for the wicked. The principle of God's dealings during this dispensation is not law, grace, or judgment, but righteousness, power, and glory.

VII. The Eternal Dispensation, Revelation 21, 22.

It begins with the introduction of the new heavens and the new earth, but nothing is said about its end—it shall endure until the ages of the ages, ages tumbling upon ages.

*SEVEN FEATURES CHARACTERISTIC OF EACH OF THE FIRST SIX DISPENSATIONS.**

1. *A new revelation of great light.*
2. *Declension into darkness.*
3. *Union between believers and the world.*
4. *Gigantic worldly civilization, grand, but godless.*
5. *Parallel development of good and evil—like tares and wheat.*
6. *Apostasy.*
7. *Catastrophe of judgment.*

THE CRISIS, OR JUDGMENT, IN WHICH EACH DISPENSATION ENDS. †

1. *Expulsion from Eden.*
2. *Confusion of tongues.*
3. *Rejection of Israel.*
4. *Rapture in the Day of the Lord.*
5. *Destruction of Antichrist.*
6. *Destruction of Satan—Great White Throne.*
7. *Will have no end.*

*THREE GREAT DISPENSATIONS.**

The dealings of God with men have, again, by some, been divided into three great dispensations, as follows:

I. The Dispensation of Conscience.

From the Creation (Adam) to the Flood, (or probably to Sinai at which place Israel is supposed to have chosen to be placed under law). Inasmuch, however, as this period represents God's dealings with the whole human race, as distinguished from Israel, or the Church of God,

* Arthur T. Pierson.
† E. W. Bullinger.

it is just as well to confine it from Adam to the Flood, Genesis 1-11.

God's Law written in the heart (Rom. 2:14, 15).

II. The Dispensation of Law.

From the call of Abraham to the Book of Acts. In this period God deals with the chosen nation of Israel, Genesis 12-Acts.

God's Law written on tablets of stone (2 Cor. 3:7).

III. The Dispensation of Grace.

From Acts to Revelation. Here God deals with the Church of God, chosen from among and composed of both Jews and Gentiles who believe on the Lord Jesus Christ.

God's Law: "The law of the Spirit of life in Christ Jesus" (Rom. 8:2).

It is more in harmony with the dispensational teaching of the Bible, however, we think, to hold to the seven dispensations.

B. THE OLD TESTAMENT.

AS A WHOLE.

B. The Old Testament. As a Whole.

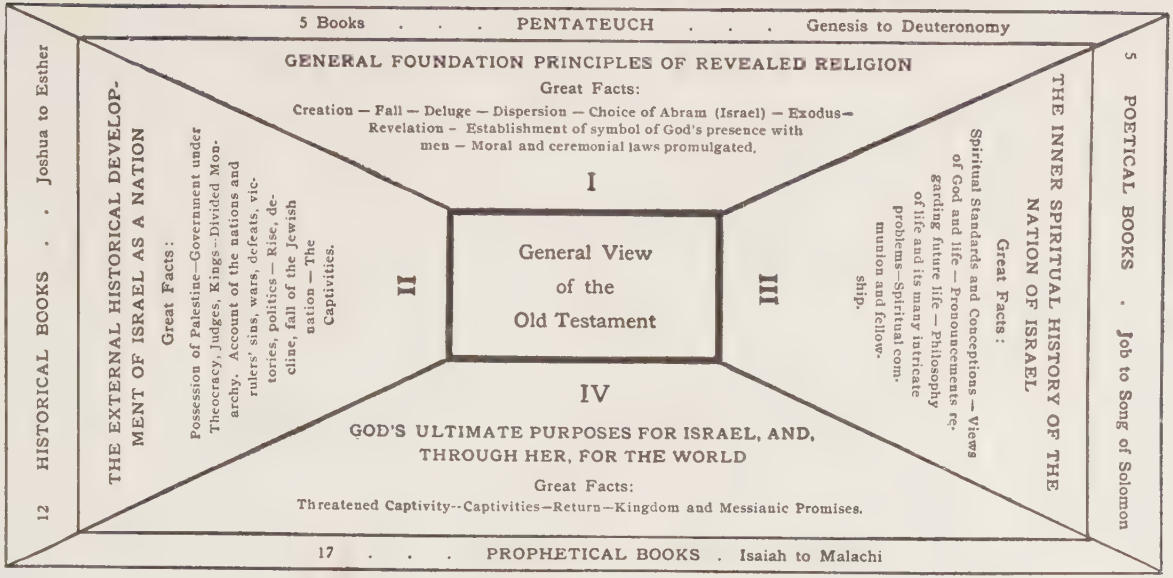
In order that a general idea of the contents of the entire Old Testament may be before the reader, the following chart is presented. Particular attention should be paid to the large type indicating the four fundamental outline subjects of the revelation of the Old Testament.

The General Foundation Principles of Revealed Religion (I) set before us the history of the chosen people from their call (in Abraham) until they stand on the banks of the Jordan ready to enter and take possession of the promised land. The External Historical Development of the Nation (II) portrays for us the experiences of Israel throughout the periods of her history when under the guidance of God, of Judges, and then of the monarchy, undivided and divided, together with a history of the nation's captivities. The Inner Spiritual History (III) is of special importance because it sets before us the spiritual standards by which the people of God were controlled in those days of the long ago. God's Ultimate Purposes for Israel (IV) reveal to us the national hope which, in spite of the unbelief, idolatry, and apostasy of the people in general, was always burning and shining in the hearts of a faithful remnant.

The student should try to master the contents of the Old Testament by adding to its General Divisions (e. g., I, II, III, IV) the main subdivisions coming under them. For example: I represents the General Foundation Principles of Revealed Religion. Now, group under this general thought the leading facts describing the contents of I, which would be such as Creation (Gen. 1 and 2), the Fall of Man with its disastrous results (Gen. 3-6), the Flood (Gen. 7-9), the dispersion or Confusion of Tongues (Gen. 11), the Call of Abram, and in him, of Israel (Gen. 12), together with the history of the patriarchs—Abram, Isaac, Jacob and Joseph (Gen. 12-50).

Or, if one desires to obtain a comprehensive view of general division II, The External Historical Development of Israel as a Nation, he can do so by securing a knowledge of the main facts which are to be found under this caption, such as the conquest and possession of the land of promise (Joshua), the government by the Judges, which was ostensibly a theocratic form of government (Judges), the growing dislike for a theocracy and the hankering for a monarchial government like unto that of the nations surrounding Palestine (1 Samuel), the granting of the monarchy together with a description of the awful consequences attending it as illustrated by the sad and wicked history of the kings and the idolatry, moral apostasy, ruin, and captivity of the nation to Assyria and Babylon so graphically described in the books of Samuel, the Kings, and the Chronicles, together with the other historical books describing these conditions (like Ezra, Nehemiah, etc.).

GENERAL CONTENTS OF THE OLD TESTAMENT


5 Books . . . PENTATEUCH . . . Genesis to Deuteronomy
GENERAL FOUNDATION PRINCIPLES OF REVEALED RELIGION
Great Facts:
Creation — Fall — Deluge — Dispersion — Choice of Abram (Israel) — Exodus — Revelation — Establishment of symbol of God's presence with men — Moral and ceremonial laws promulgated.
I
12 HISTORICAL BOOKS . . Joshua to Esther
THE EXTERNAL HISTORICAL DEVELOPMENT OF ISRAEL AS A NATION
Great Facts:
Possession of Palestine—Government under Theocracy, Judges, Kings—Divided Monarchy. Account of the nations and rulers' sins, wars, defeats, victories, politics — Rise, decline, fall of the Jewish nation — The Captivities.
II
General View of the Old Testament
III
THE INNER SPIRITUAL HISTORY OF THE NATION OF ISRAEL
Great Facts:
Spiritual Standards and Conceptions — Views of God and life — Pronouncements regarding future life — Philosophy of life and its many intricate problems—Spiritual communion and fellowship.
5 POETICAL BOOKS . Job to Song of Solomon
IV
GOD'S ULTIMATE PURPOSES FOR ISRAEL, AND, THROUGH HER, FOR THE WORLD
Great Facts:
Threatened Captivity—Captivities—Return—Kingdom and Messianic Promises.
17 . . . PROPHETICAL BOOKS . Isaiah to Malachi

GENERAL VIEW OF THE OLD TESTAMENT.

It helps to fix the contents of the Old Testament in the mind if one can get a visual grasp of the order, arrangement, and structure of its books, so that their divisions stand out clear and distinct to the mind's eye. The accompanying chart will enable the reader to get this visual grasp of the contents of the Old Testament.

The fact that but two figures, 5 and 12, occur in this arrangement of the books of the Old Testament will, it is believed, prove an aid to the memorizing of its structural form.

The study of the general contents of the Old Testament will become a pleasure, delight, and of great profit if this chart in connection with that of "The General Contents of the Old Testament" (page 43), and that of "The Old Testament as the Book of Israel" (page 47).

When thinking of the Old Testament it is well to see it as falling into the four-fold division here outlined, and to connect with each division the main facts which occur under it as found in the companion charts referred to in the preceding paragraph.

GENERAL VIEW OF THE OLD TESTAMENT

THE BOOK OF ISRAEL.

The whole of Israel's history, and the books of the Bible recording it, may be summed up in two phrases: "Outside the Land," and "Inside the Land." The books of law, history, poetry, and prophecy, may be classified under these two phrases, as the following chart will show.

The study of the Old Testament by the use of this chart will aid the student in securing a chronological grasp of these books dealing with the history of the Jewish people. We need hardly be reminded in this day when so many books are written which throw light on Bible problems, that the order of the books of the Bible as we have them in our English versions is not the order of the Hebrew Old Testament or the Greek New Testament. A careful study of this chart in connection with the reading of the Bible will afford the student a logical, comprehensive, and intelligent grasp of its contents such as could not be secured in any other way. There is such a thing as progress in the truths and doctrines of the Scriptures, and these can only be understood in their proper relationship when the Bible is reading chronologically. This chart takes the reader to the beginning of Israel's history (Gen. 11), carries him through the ever varying experiences of the nation, and leaves him where God left the Jews—with a promise of silence until the forerunner of the Messiah should come immediately to be followed by the Messiah Himself (Mal. 3:1).

THE OLD TESTAMENT

Viewed from the Standpoint of History of Israel

I. Israel Outside the Land
Inception and Training
Abroad

Historical Books:
of this Period:
Genesis – Deuteronomy
Genesis Calling
Exodus—Deliverance
Leviticus—Redemption
Numbers—Organization
Deuteronomy—Recapitulation

Poetical Books:
Job
Psalms (of Moses)

Prophetical Books:
None
Moses (Deut. 18:15), and Enoch (Jude 14) regarded as prophets

Age of the Patriarchs:
Adam
Noah
Abraham
Isaac
Jacob
Moses

Time of this Period:
2,500 years (about)
From creation of man to Israel on borders of Canaan

II. Israel Inside the Land
Organization-Coronation
At Home

1. The Theocracy:
Joshua-Judges-Ruth
2. The Monarchy:
(a) Undivided (1051-931 B. C.)
Saul-David-Solomon
History:
1 and 2 Samuel; 1 Kings 1-11, 1 Chronicles
Poetry:
Psalms (some); Proverbs; Ecclesiastes; Song of Solomon
Prophets:
Samuel-Nathan-Gad
(b) Divided (931-606 B. C.)
History:
1 Kings 12-22, 2 Kings, 2 Chronicles
Poetry:
Later Psalms
Lamentations
Prophecy:

To Israel:	To Judah:
Hosea	Joel
Amos	Obadiah
Jonah	Isaiah
	Micah

(Failure to heed prophets, hence Assyrian captivity, 721 B. C.) | (Success; saved under Hezekiah 115 years)

Zephaniah
Jeremiah
Nahum
Habakkuk
(Refusal to hear; hence captive to Babylon, 606 B. C.)

Time of this Period:
845 years; 1451-606 B. C.

III. Israel Outside the Land
Demoralization
Abroad

The Captivity Period:
During which Israel and Judah are under foreign rule
No prophets to Israel during Captivity Period

JUDAH'S CAPTIVITY:

History and Prophecy.
Ezekiel-Daniel

Poetry.
Later Psalms
Lamentations

Time of this Period:
70 years: 606-536 B. C.

IV. Israel Inside the Land
Reorganization
At Home

The Restoration Period
Period of Judah's Return
(Israel did not return.)

History:
Ezra—Captives who returned.
Nehemiah- Captives who returned, and some who did not, yet wept
Esther—Captives who returned not, nor yet weep, did not care; hence God's name does not occur in this book

Poetry:
Later Psalms.

Prophecy.
Haggai—Rebuild the Temple
Zechariah- Restore Holy City
Malachi—Restore the worship

Canon of the Old Testament settled during this Period

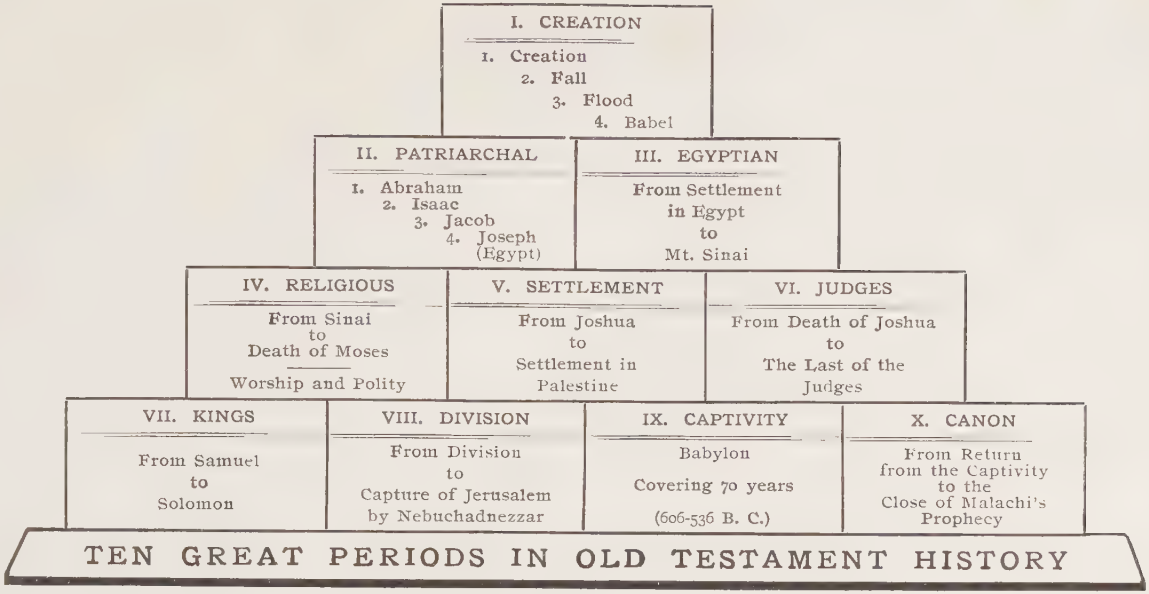
Time of this Period:
136 years: 536-400 B. C.

TEN PERIODS OF OLD TESTAMENT HISTORY.

The history of all the events in the Old Testament may be summed up in ten periods. Learn the name of each period, its limits, and the great facts that cluster around it, and you have then mastered the general contents of the Old Testament—the larger part of the Bible.

God's dealings with man may properly be divided into definite eras or periods, each successive one being an enlargement, a complement of the preceding. In these various periods, and the revelation of God given to man therein, we are enabled to form an idea of the adaptation of revelation to the needs and receptive capacity of man. Truths revealed in embryo in one period, are manifested full-grown and matured in a later period.

The study of the Bible by periods is a necessity in order to a general grasp and comprehension of the entire circle of divine revelation. Many one-sided, erratic interpretations would be avoided by a knowledge of God's dealings with His people in different periods. Things allowed (i. e., not sanctioned) by God during one period of the race, because of its moral infancy, are strictly prohibited in later periods when God's fuller light had shone upon His people.


I. CREATION
1. Creation
2. Fall
3. Flood
4. Babel
II. PATRIARCHAL
1. Abraham
2. Isaac
3. Jacob
4. Joseph (Egypt)
III. EGYPTIAN
From Settlement in Egypt to Mt. Sinai
IV. RELIGIOUS
From Sinai to Death of Moses
Worship and Polity
V. SETTLEMENT
From Joshua to Settlement in Palestine
VI. JUDGES
From Death of Joshua to The Last of the Judges
VII. KINGS
From Samuel to Solomon
VIII. DIVISION
From Division to Capture of Jerusalem by Nebuchadnezzar
IX. CAPTIVITY
Babylon
Covering 70 years
(606-536 B. C.)
X. CANON
From Return from the Captivity to the Close of Malachi's Prophecy
TEN GREAT PERIODS IN OLD TESTAMENT HISTORY

THE OLD TESTAMENT.

THE PENTATEUCH.

I. THE NAME.

"Pentateuch"—the name adopted from the Septuagint Version, means the "five rolls" or books. These five books are a unit, as evidenced by the fact that they are united the one to the other by the Hebrew conjunctive "vav" (and). This conjunctive is omitted in the beginning of Deuteronomy because that book is not a continuation but a repetition of the books preceding it. Wherever, in whatever language, translation, or version you find the "Book of the Law" referred to, it always contains but five books.

Other Names Given to the Pentateuch in the Scriptures Themselves.

"The Law of Moses" (Luke 24:44); "Moses" (Luke 24:27, John 5:46); "The Law" (Matt. 5:17); Writings of Moses (John 5:46, 47); "The Scriptures" (Luke 24:27, cf. 2 Tim. 3:15, 16); "The Word of God" (Mark 7:13).

II. THE AUTHORSHIP.

The authorship of the first five books of the Bible is constantly ascribed to Moses in the Scriptures of both the Old and New Testaments. Jesus Christ Himself set His seal of divine approval upon the Mosaic authorship of the Pentateuch, the findings of the critics to the contrary notwithstanding (cf. John 5:46, 47; Luke 24:

27, 44, etc.). The question as to the authorship of the five books therefore resolves itself into the question, "What think ye of Christ?" Did He know who wrote the Pentateuch? Or was He mistaken in (supposedly) adopting the popular view which was a mistaken one? If He was in error, what becomes of His omniscience, and how much reliance may we place upon Him as a teacher from God professing to speak the word of God infallibly? Did Jesus Christ know who wrote these books, or, not knowing, did He make a pretence of knowing? If so, what becomes of His sincerity; how is He then the Truth? No *kenotic* theory of Christ's self-emptying, or humiliation, should be allowed to rob Him of infallible knowledge when teaching the truth of God and the facts on which we need to rely because of their bearing on our salvation. On all matters pertaining to our faith He must speak with authority and infallibility. Christ distinctly taught that Moses wrote the Pentateuch. Was He right or was He wrong in so stating? If the ascription of the authorship of the Pentateuch to Moses was sufficient for the Church's Master, ought it not be sufficient for the Church itself?

From the very first the testimony of Jewish history has been unfaltering for the Mosaic authorship. The Old Testament witness to this fact is seen in the following passages: Joshua 1:7, 8; 8:31, 34; 23:6; 1 Kings 2:3; 2 Kings 14:6; 23:25; 1 Chron. 22:12, 13; 2 Chron. 25:4; 33:8; Ezra 3:2; 6:18; Neh. 1:7, 8; 8:1. The witness of the New Testament: John 1:17; 5:45-47; 7:19-23; Luke 24:27, 44.

After all, the inspiration of the Pentateuch is not affected by any question as to its human authorship, any more than some of the historical books concerning whose authorship we have no final word. This difference, however, between the Pentateuch and some of the historical books of the Old Testament whose authorship is either questioned or unknown, ought to be recognized: that the name of the author of the former is distinctly given in the books themselves, and in other parts of the Old Testament, as well as by Christ and the apostles in the New Testament, while in the case of the anonymous historical books this is not so.

III. THE PURPOSE.

A careful survey of the contents of the Pentateuch leads us to believe that its purpose is to give a general view of the foundation of the Israelitish nation, the race chosen by God to be the channel of His grace, and the repository of revealed truth and true religion of the true and only God. All but eleven of all the chapters contained therein are devoted to Israel, and to events in connection with its founding and history. Therein is shown the call, conception, growth, trial, and training of this chosen race, rising from a single individual (Abraham), through the evolutionary processes of a household, a clan, a tribe, and finally a great nation regularly organized, with laws civil, military, ceremonial, moral, and religious, together with a regularly established form of worship. Here we behold the chosen race on the borders of

Canaan, the land chosen and prepared by God for this chosen and prepared people, ready to enter and to take possession, and therefore to send forth a light and an influence from God among the nations of the world.

The books composing the Pentateuch are related in accordance with this general purpose:

Genesis portrays the call of Abram, the father and founder of the chosen race. The growth of the race is seen in its development from this single individual into a family or household of many members, part of whom were already in Egypt.

Exodus shows us the growth of this household or clan into a great multitude, in fulfillment of God's promise to Abraham—that his seed should be as the stars of the heaven for multitude. This multitude is redeemed from its sore bondage and led out into a freedom which leads to a certain form of organization with a religious cultus and a tabernacle or place of meeting and worship. The nation is here seen under the personal guidance of God.

Leviticus continues the history, organization, and development of the chosen nation, laying special emphasis upon the religious aspect, and concerning itself chiefly with the arrangement of the sanctuary and the life of sanctity which God demands from those who would bear His name and walk in fellowship with Him.

Numbers shows us the still further progress made in the matter of organization. The nation is organized into tribes, each one with its own head and place in the encampment and line of march. Some account also is given of certain

wilderness experiences, thus throwing added light upon the moral and spiritual training of the nation.

Deuteronomy is, in a sense, a recapitulation of the law and the history of God's dealings with the nation from the beginning of the chosen race until that day when the nation stood on the banks of the Jordan ready to enter the land of promise. This redeclaration was given for the special benefit of the children of those who had left Egypt but who, because of their disobedience, had died in the desert.

THE HISTORICAL BOOKS.

Joshua—Esther.

I. THEIR NATURE.

One sometimes wonders if these books should be called *historical*. In reality the Jews knew or cared little about history as we understand that word. The Jews themselves did not so name them. To the Hebrews these books were known as *prophetic*, and consequently were classed among the "Early Prophets." This fact, we think, should be known, for it will aid us much in our understanding of their contents, for they are to be studied not so much as history, but as prophetic and sacred writings. If there is history, as there undoubtedly is, in these books, then it must be looked upon as history with a definite religious purpose. The author of Judges so regarded it (cf. Judges 2:6-3:6). It is history with a theological purpose. It is doubtless for this reason that we are not presented in these books with a *complete* history—a few characters only, like Saul, David (mostly), and Solomon are dwelt upon at any length. Even the kings mentioned are introduced to show the condition of religion at that time. It is for this reason that some of the reigns of the most important kings of Israel, like Jereboam, who reigned thirty-eight years, receive mention in but a few verses. The books of Kings are really the history of the nation from the *prophetical* point of view, while the Chronicles present us with the *priestly* view-point, both being *religious*. The Historical books show us the outer religious ex-

perience of Israel, just as the Poetical books its inner religious experience.

As the history of Israel is unfolded before us in these books, we see one grand lesson running throughout them all, namely, that neither for men nor for nations is there any true life apart from God. The history of Israel as herein set forth is truly like that of a prodigal, terribly punished, but freely forgiven and restored.

The history of Israel presents to us four great heroes: Moses, Samuel, David, Ezra. Moses gave Israel freedom and law; Samuel gave them order and unity; David gave them their poetry and power; Ezra gave them a collected literature and a religious education.

II. THEIR AUTHORSHIP.

Generally speaking, the authorship is unknown. If known authorship is to be considered an absolute test of inspiration, then these books can scarcely claim inspiration. But that these books are indeed and in truth the very word of God there can be no reasonable question. We must always remember that it is upon the "sacred *writings*" more than upon the sacred writers that the Scriptures lay emphasis as touching inspiration. "The writings" are inspired (2 Tim. 3:16).

The Historical books do not have *titles* as do many of the other books of the Bible: Romans and Ephesians, for example. Nehemiah may be looked upon as an exception, for it seems to have been written by Nehemiah, although it must not be overlooked in this connection that, in the

Hebrew canon, both Ezra and Nehemiah form one book and are known as "Ezra." Joshua 24:26 tells us, further, that at least "the covenant" was written by Joshua. It is evident that these books must be accounted or discounted as the Word of God aside from their authorship.

III. THEIR ORDER AND ARRANGEMENT.

There are three groups of books found here. The Hebrew conjunctive "vav" which means "and" or "but," is the dividing and determining factor. Each book in each of the groups is joined to its companion by this conjunctive. Neither Chronicles nor Nehemiah begins with it, hence they belong to different groups. The three divisions may be set forth as follows:

a) *Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings*—grouped because associated with Israel while *inside* the promised land.

b) *1 and 2 Chronicles and Ezra*—grouped because relating to the *returning* captives.

c) *Nehemiah and Esther*—grouped because relating to captives that *did not return:* Nehemiah, those that did not return yet mourned over the exile; Esther, those that did not return and were indifferent concerning it, being perfectly satisfied with the exile condition. It may be that it is for this reason (so it is claimed by some) that the name of God is not found in Esther, because God did not care to associate His name with a people who were indifferent to His cause.

THE KINGDOM BOOKS.

1 and 2 Samuel; 1 and 2 Kings; 1 and 2 Chronicles.

These books deal with the inception, rise, development, decline, and disruption of the Kingdom of Israel, so, originally, the Jews called the books of Samuel and Kings the "Four Books of Kings." Chronicles is in a sense a repetition. Yet we are not to look for "mere historical repetition," but ethical completion, each being moulded by a definite purpose; for instance, the ruling idea of Chronicles is theocratic: human kings must represent the divine King, revere His rule, maintain His authority, guard His worship, and so whatever bears on the temple, the supremacy of Jehovah, and the suppression of idolatry is specially emphasized. The key to national history is shown to be the attitude of king and people toward the King of Kings, and the fall of the Temple and the long exile are the natural judgment upon a succession of three idolatrous kings, a judgment which every national reformer helped to stay.

The books of Kings concern both kingdoms, and are political and kingly; Chronicles concerns Judah only, and is ecclesiastical and priestly. The Kings are annals; the Chronicles deal with analysis—not a record of history only, but a philosophy of history. If in Kings idolatry is treason to the divine King, in Chronicles it is apostasy from a covenant God and husband. Kings deals with the history of both Israel and Judah; Chronicles with Judah only. Kings occupies itself with matters secular; Chronicles, with

matters religious. Kings is prophetical; Chronicles, priestly. In Kings we have the acts of the kings; in Chronicles, the worship of the sanctuary.

The Kingdom Books may be divided thus:

I. The Kingdom in Preparation, 1 Sam. 1-7.

II. The United Kingdom, 1 Samuel 8-1 Kings 11, 1 Chronicles 1-2 Chronicles 9.

III. The Kingdom Divided, 1 Kings 12-2 Kings 25, 2 Chronicles 10-36.

The Kingdom Books cover about 560 years, divided somewhat as follows:

1. Seventy-five years occupied with events in connection with Samuel's life.

2. One hundred twenty years, divided in equal periods of forty years, covering the reigns of Saul, David, Solomon—the United Monarchy.

3. Three hundred sixty-five years, relating to the experiences of the nation under the Divided Monarchy.

Most of the prophets delivered their messages during the period of these Kingdom Books. Indeed there can be no true study of the prophetical books unless they are grouped under and seen from the view-point of this important period in Israel's history. The chart, "The Old Testament View from the Standpoint of Israel's History" shows the order and arrangement of the prophetical books as here set forth.

THE POETICAL BOOKS.

Job, Psalms, Proverbs, and Song of Solomon.

These books are also called the "Wisdom" or "Didactic" books. They differ from the Historical books in that they are subjective, rather than objective, devotional rather than historical, dealing with the inner experience of the individual, rather than the outward historical development of the nation; they set forth the aspirations and longings of the individual human heart after God. If one example will suffice, we might say that if we would know what David *was,* we must go to the Historical books (Samuel, Kings, Chronicles); but if we would know what David *longed to be,* we must go to the Poetical books (Psalms).

Two kinds of poetry, at least, are known to the Hebrew people: *didactic,* which may be characterized as being reflective, and *lyric,* which was largely emotional. For this reason, these books have been divided in harmony with these two forms of poetry as follows:

I. THE BOOKS OF WISDOM—DIDACTIC.

Job, Proverbs, and Ecclesiastes.

These books are characterized by reflection. Their aim seems to be to teach mankind that true happiness, blessedness and prosperity are the result of obedience to God and His com-

mandments. See how this great truth is portrayed in these books.

Proverbs: To obey God and keep His commandments is the highest wisdom and the secret of true and lasting happiness and prosperity. Disobedience is foolishness and the cause of adversity and unhappiness.

Job: Answers the seeming contradiction of the statement of Proverbs, for here is a man (Job), God-fearing, and obedient, who is nevertheless unhappy and in great adversity, while

Ecclesiastes: Shows us a man (Solomon), wicked and godless, and yet happy (apparently), and prosperous certainly.

Is there any real contradiction here? Certainly not. Both Job and Ecclesiastes distinctly teach us that the misery of the one and the happiness of the other are but *apparent;* they are not real, at least not lasting. And so each of these writers draws our attention to *the end* in each case. The end of Job (42:12), the man who feared God, was happiness and prosperity, while the end of Solomon, who was disobedient to God, was unhappiness and adversity. Indeed Solomon himself sums up (in Eccles. 12:13) the whole matter, and thus corroborates the truth of Job and Proverbs: "Let us hear the conclusion of the whole matter:" (or the end of the matter, even all that hath been heard is) "fear God, and keep his commandments: for this is the whole duty of man," (or perhaps better, this is a complete, perfect man).

II. THE BOOKS OF WORSHIP—LYRIC.

Psalms, and Song of Solomon.

These books are characterized as Lyric Poetry, and present to us the devotional literature of the Hebrew people. Therein the appeal is made to the religious emotions of the people, and the aim is to cultivate the devotional feeling by dwelling on the works of God, such as creation, and especially His creative and providential relation to man.

The Psalms: The hymn and praise book of the Hebrew people; "The Hymn Book of the Ages." What other book makes so strong an appeal to the human heart? Here we have set before us the inner communings of the heart with God. There is no historical background here (except that in some instances a psalm here and there is prompted by some historic event: The pursuit of David by Saul). The Psalms are the record of the deep spiritual experiences of men who knew God, longed for God, and found their full satisfaction in God and in Him alone. In the Psalter we find God's appeal to the human heart, just as in the Books of Wisdom, the appeal is more particularly to the understanding.

Song of Solomon: Herein is contained a love story, which, probably, is used as a type of Christ and the Church. If, however, the Proverbs makes its appeal to the mind and the Psalms to the heart, showing that true wisdom is found in centering the heart and mind on God, the Song of Solomon shows us that true wisdom will see to it that the affections, the domestic life, the

loves, and passions of our life find their center and satisfaction in God. By some people, the expressions used in many places in the Song of Solomon, have been characterized as immodest. Doubtless this seems so to the Occidental mind, but most certainly not to the Oriental. To speak of uncovered breasts was not immodest in those days—indeed such was the form of dress for women. Were we less sensual, we could enjoy the beauty of this song more. The beautiful in art is lost to the man who is gross in nature. (Cf. Revised Version of 1:3; 5:14, to remove supposed immodesties.)

Lamentations: Sometimes this book has been classed among the Prophetical books. If it has a right place there, it is in order that men might be wise in their understanding and comprehension of the fact that there is no true patriotism that is not based on loyalty to God and obedience to His commandments. What a dirge! showing the nature of the song sung by those whose lives are not in tune with the Infinite. What lessons on God's chastisement! Again and again was this solemn book appealed to in order to awaken and arouse religious, and maybe patriotic devotion.

THE PROPHETICAL BOOKS.

Isaiah-Malachi.

I. NATURE OF THE BOOKS.

We should remember that, strictly speaking, to prophesy means not merely to foretell, but also to forthtell. The prophet is the man who speaks for God to men (Exod. 7:1, 2), whether pertaining to past, present or future; just as the priest is one who speaks for men to God. So many of the messages found in the Prophetical books deal with the things of the past and present, as well as the future. That so large a part of the Old Testament is occupied with Prophetical books indicates the nature of its religion—a religion of longing and hope. How different from the New Testament which has in it but one prophetic book (Revelation), thereby signifying that Christianity is the religion of fulfillment and realization. See charts on pages 29 and 85.

The Prophetical books set forth God's purposes for Israel as a nation, and, through that nation, for the world.

II. THE ORDER OF THE BOOKS.

In our English Bible the Prophetical books are classified as Major Prophets (Isaiah-Daniel), and Minor Prophets (Hosea-Malachi). They are also arranged according as they prophesied to the Northern (Israel), or Southern (Judah) Kingdom. (See chart, page 47.) Or they may be grouped around the exile:

(1) *Pre-Exile:* Obadiah, Joel, Jonah, Amos, Hosea, Isaiah, Jeremiah, Micah, Nahum, Zephaniah, Habakkuk.

(2) *Exile:* Jeremiah(?), Ezekiel, Daniel.

(3) *Post-Exile:* Haggai, Zechariah, Malachi.

They may be grouped also as follows:

(1) *The Assyrian Group,* 840-700 B. C.
Purpose: To save Israel and Judah from destruction by Assyria.
To Israel: Hosea, Amos, Jonah, (Micah?).
To Judah: Joel, Obadiah, Isaiah, Micah.

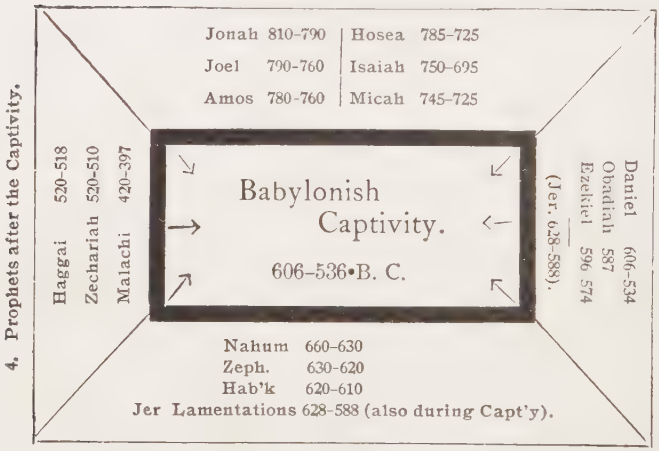
(2) *The Babylonian Group,* 640-606 B. C.
Purpose: To save Judah from the Babylonian Captivity.
Zephaniah, Jeremiah, Nahum, Habakkuk.

(3) *The Exile Group,* 606-536 B. C.
Purpose: To preserve and encourage a faithful remnant who should be the nucleus of a new and spiritual kingdom.
Ezekiel and Daniel.

(4) *The Restoration Group,* 536-433 B. C.
Purpose: To encourage the people to rebuild the temple and re-establish the worship of Jehovah. Also to resuscitate national consciousness.
Haggai, Zechariah, Malachi.

A CHRONOLOGICAL TABLE OF THE PROPHETS.

Based on the Babylonish Captivity.



C. THE RELATION BETWEEN THE OLD AND THE NEW TESTAMENTS.

C. The Relation Between the Old and the New Testaments.

A thorough and intelligent understanding of the Bible is impossible without a definite and clear comprehension of the relation existing between the two Testaments. That a logical relation exists between these two main divisions of the Bible the student of the Scriptures cannot well doubt. He is constantly made aware of the interdependence of the Testaments, and of their incompleteness the one without the other. A Hindu convert to Christianity, who had become deeply interested in the study of the New Testament, came one day to the missionary pastor, and said: "I have come to ask you for the other part of the Bible; the book I am now reading seems to me to be incomplete; almost every page tells me of something that was done in order that 'it might be fulfilled,' and now I want to find out just what it is that has been fulfilled." This Hindu Christian had the right idea of the matter. There must be a comparison of the teaching of the two Testaments before there can be an adequate understanding of either one. They must be comprehended in their unity and harmony.

The Old Testament is to the New what the acorn is to the oak. The New grows out of the

Old in the sense in which the higher developments of every organism are contained in germ and type in its lower and earlier stages. The two Testaments do not differ in the ground they cover, but simply in the aspects of that ground. The New is growing in the Old, therefore is in the Old. The testimony of Jesus is the spirit of prophecy.

The relationship existing between the Testaments has been set forth in the following manner: The New is in the Old concealed; the Old is in the New revealed. The New is in the Old contained; the Old is in the New explained. The New is in the Old enfolded; the Old is in the New unfolded.

I. A RELATION OF DEPENDENCY.

If you take out of the New Testament every chapter that has a quotation from, or an allusion or reference to the Old Testament, you would have but twenty out of the two hundred and sixty chapters contained in the New Testament. It is estimated that the Old Testament is referred to six hundred and thirty-nine times in the New. So closely are the Testaments related and interwoven, that you cannot destroy the one without destroying the other. The integrity or destruction of the New Testament means the integrity or destruction of the New, and vice versa.

The organic Christological relationship of dependency between the Testaments—according to which the Old Testament is the preparation for, the introduction and growth of the New, while the latter is the fulfillment, the abrogation, and

the completion of the Old—is indicated in the Old Testament itself, and amply confirmed in the New, as the following scriptures will show: Deut. 18:18; Jer. 31:31, 32; Ezek. 36:25; Dan. 2:44; 2 Cor. 3:7; Matt. 5:17; 12:40-42; John 1:17, 18; 8:56; Gal. 3:25; Heb. 8:7; Luke 24:27, 44; Acts 26: 22, 23.

II. A RELATION OF IDENTITY.

The relation between the Testaments is an identity like that which the roots of the tree have to that part which is above ground, both being pervaded by the same sap.

The two Testaments are two volumes of the one book; each would be incomplete without the other; each is essential to the right understanding of the other. The same crimson thread runs through both, and each is animated by the same breath. Through them both "one increasing purpose runs."

1. There is an Identity of Theme.

This is particularly true when we consider the person and work of Christ. He is the "bruiser of the serpent's head" in Genesis, and "the Lamb as though it had been slain," in Revelation. He is the paschal lamb in Exodus, and the "Lamb of God that taketh away the sin of the world" in John. "When," says Dr. Orr, "the New Testament gathers up all these types and prophecies of the Old Testament, and sees them fulfilled in Christ—calls Him, for example, the 'Lamb of God, which beareth away the sin of the world,' the 'chief corner stone, elect,

precious,' which God has laid in Zion, identifies Him with that servant of whom it is declared that the Spirit of Jehovah was upon Him to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound,—do we not feel that it is justified in so doing? When the writer of the Epistle to the Hebrews sees all the old rites and institutions glorified in the light of the new religion, and represents them as types and shadows which have fulfilled their function, and pass away now that the reality has come—do we not recognize that he is giving us the truest *rationale* of that old economy? When the Book of Revelation tells of Paradise restored, and figures the tree of life growing in the midst, do we not feel that the end of revelation, in very truth, looks back to its beginning, and that here the ruin of Eden is repaired, and the curse of man's first disobedience, which brought 'death into the world, and all our woe,' is finally abolished?"

2. There is a Unity and Identity of Outline, or Construction.

The identity existing between the two Testaments touches not only the great themes common to both, but their outline also. Both Testaments are capable of

The Same Five-Fold Division:

Old Testament.	*New Testament.*
The Pentateuch, 5.	The Gospels, 4.
The Historical Books, 12.	The Acts, 1.
The Poetical Books, 5.	The Pauline Epistles, 14.
The Major Prophets, 5.	The General Epistles, 7.
The Minor Prophets, 12.	The Revelation, 1.

A Similar Three-Fold Division:

Historic.	*Didactic*	*Prophetic*
O. T.—Pentateuch.	O. T.—The Writings.	O. T.—The Prophets.
N. T.—Gospel, Acts.	N. T.—The Epistles.	N. T.—The Revelation,

The Same Four-Fold Structure:

I. The General Structure of the Old Testament:

1. The general foundation of the covenant—The Pentateuch.
2. The external historical development of the covenant—Historical Books.
3. The internal spiritual development of the covenant—Poetical Books.
4. The ultimate designs of the covenant—The Prophetical Books.

II. The General Structure of the New Testament.

1. The general foundation of the covenant—The Gospels.
2. The external historical development of the covenant—The Acts.
3. The internal spiritual development of the covenant—The Epistles.
4. The ultimate design of the covenant—The Revelation.

REVELATION AND REALIZATION.

It has been said that two words sum up the whole of the subject matter of the two Testaments, namely, *Revelation*, and *Realization.** It

* W. H. Griffith Thomas.

can readily be seen how these two phases of thought characterize the contents of the Bible.

The Old Testament.	*The New Testament.*
Revelation—God *to* His people.	Revelation—Christ *to* His Church.
The Pentateuch.	The Gospels
Realization—God *in* His people.	Realization—Christ *in* His Church.
The rest of the O. T.	The rest of the N. T.
a) In outward expression; Historical Books.	a) In outward expression; History—the Gospels and Acts.
b) In inward experience; Poetical Books.	b) In inward experience; Doctrine—Epistles.
c) In onward expectation; Prophetical Books.	c) In onward expectation; Prophecy—Revelation.

III. A RELATION OF CONTRASTS.

We shall be helped in our endeavor to understand the relation between the two Testaments by considering the element of contrast in the method of presenting truth.

The Old Testament.	*The New Testament.*
1. Contains the darkness.	1. Contains the light.
2. Contains the bondage.	2. Contains the liberty.
3. Contains the letter.	3. Contains the spirit.
4. Contains the temporary.	4. Contains the eternal.
5. Contains carnal and external institutions and ceremonies.	5. Contains spiritual and internal principles.
6. Seeks by outward observances and commands to govern and control inward principles.	6. Seeks by inward principles to govern and control outward actions and life.
7. The transcendence of God—God above us.	7. The immanence of God—God with us.
8. Introduction of sin	8. Remedy for sin.
9. Paradise lost.	9. Paradise regained.
10. Prophecies.	10. Fulfillment.
11. Types.	11. Antitypes.

The Old Testament.	*The New Testament.*
12. Shadows.	12. Substance.
13. Death.	13. Life and immortality.
14. Gathered to their fathers.	14. Gone to be with Christ.
15. Law our schoolmaster.	15. Christ, an elder Brother.
16. Deals principally with law—so ends with a curse (Mal. 4:6).	16. Deals principally with grace—so ends with a blessing (Rev. 22:14, 21).
17. Law given by Moses.	17. Grace came by Jesus Christ.
18. God seeking man—"Where art thou?" (Gen. 3:9).	18. Man seeking Christ—"Where is He?" (Matt. 2:2).
19. Book of the generations of Adam (Gen. 5:1).	19. Book of the generation of Jesus Christ (Matt. 1:1).
20. Presents Christ as the Messiah.	20. Reveals Christ as the Saviour.
21. Characterized by beginnings.	21. Characterized by endings.
22. Preparatory, prophetic, typical.	22. Complete, historic, doctrinal.

"The two Testaments correspond somewhat as a mold and a medallion do, the same image being found in both—sunk in the surface of the one, projecting from the surface of the other. Both Testaments are necessary the one to the other as the right and left hands are to the human body whose very unlikeness helps in co-operation."

IV. THE RELATIVE VALUE OF THE TESTAMENTS.

We must avoid alike the heresy of those who see nothing of the New Testament in the Old, and the error of the unwise controversialists who see everything of the New Testament in the Old.

Yet we must maintain that the New lies hidden in the Old, and the Old lies open in the New.

Beware of making everything in the Old Testament a type of Christ; also, of seeing no Christ, no type of Him in the Old Testament; for the Old Testament is full of Christ—the great heart and essence of the Old Testament is the Messianic hope. The Messiah is prefigured in the Old Testament; He is revealed in the New. Apart from Him the deepest truths of the Old Testament are unintelligible.

In the celebrated chapel of King's College, Cambridge, the huge windows of stained glass are filled on one side with subjects from the Old Testament, and on the other side with subjects from the New; and often, on sunny days, the student who walks on one side may see the windows nearest to him blazing with sunlight which streams through them from the other side. "Whenever," says an ingenious writer, "I thus saw the gospel story shining through the Old Testament story, I thought it was a figure of what we see in the Bible: they interpret each other in Christ, and Christ is the interpreter of both. In both the Old and the New Testaments we have type and symbol, narrative and precept, parable and miracle—but the sunlight which can alone interpret and glorify their highest meaning must come from Him Who is the Light and the Sun of Righteousness."

D. THE NEW TESTAMENT.

D. The New Testament.

GENERAL NOTES.

The New Testament is "The Book—of Jesus Christ" (Matt. 1:1) just as the Old Testament is "The Book—of Adam" (Gen. 5:1). Compare Luke 10:20; Rev. 20:12-15, 21:27. The Old Testament is the covenant of works, and ends in a curse (Mal. 4:6, cf. Gal. 3:10); the New Testament is the covenant of grace and ends with a blessing (Rev. 22:14, 21).

I. ITS NAME.

The name "New Testament" is derived from the words of the institution of the Lord's Supper as found in Luke 22:20: "The new testament in my blood"; Matthew 26:28: "This is my blood of the new testament"; 1 Cor. 11:25: "This cup is the new testament in my blood."

The word "covenant" conveys the meaning of the original much better than the word "testament." Accordingly the New Testament is referred to as the "new covenant" (Heb. 9:15, R. V.), as contrasted with the "first" or "old covenant" (Heb. 9:15, R. V.; 2 Cor. 3:14, R. V.). By the end of the second century we find this to be the established and recognized name of the Chris-

tian Scriptures. If the Old Testament deals with the record of the calling and history of the Jewish nation, and as such is properly called the Old Covenant; then, assuredly, the New Testament, dealing as it does with the history and application of the redemption wrought by the Lord Jesus, may appropriately be called the New Covenant. The term "covenant" was first of all applied by God to designate a relation existing between Himself and His people. Later the name was transferred from that relation to the books that contain the record of that relationship. It is for this reason that the New Testament has so fittingly been called the *Covenant of Grace* as distinguished from the Old Testament as the *Covenant of Works.* It must, of course, be remembered that the New Testament is in a very real sense the covenant itself. The New Testament, therefore, is a record of the covenant relationship into which God enters with those who by faith appropriate the redemption as wrought by Jesus Christ. The name, "New Testament," as found in our English Bibles is taken from the Latin Vulgate Version—"Novum Testamentum."

II. THE ORDER OF THE BOOKS.

In speaking of the order of the books of the New Testament it should be observed that there is not only harmony, but progress also in their doctrinal teaching, and that this harmony and progress may be looked upon as an evidence of the guiding hand of God in connection therewith. In order, however, to see the progress and de-

velopment in the teachings of the New Testament it is necessary to read and study the books composing it in their *logical* order and arrangement. That the student of the Bible may be helped in this particular direction the following order of the books is suggested:

The order of the four gospels is probably that in which they occur in our English Bible, although modern scholarship is inclined to give Mark the precedence over Matthew.

The order of the Pauline Epistles may be arranged under four groups: (1) 1 and 2 Thessalonians; (2) 1 and 2 Corinthians, Galatians, Romans; (3) Philippians, Philemon, Colossians, Ephesians; (4) 1 Timothy, Titus, 2 Timothy. Hebrews (?).

The order of the General Epistles: 1 Peter, Jude, 2 Peter, 1, 2, and 3 John, Jude.

The Revelation, closing the canon.

The progress in the teachings of the New Testament is seen when one observes that "truths found in germ in the gospels, are historically illustrated in the Acts, doctrinally unfolded and applied in the Epistles, and symbolically presented in the Apocalypse."

While the order in which the books of the New Testament occur in our Authorized or Revised Versions may not be the *chronological* order in which they were written, there is much to lead us to believe that they are in a *logical* order, and thus bear witness to a superintending providence which has exercised care relative to the order in which the books have come down to us. This is shown by a careful examination

of the chart: "The New Testament as a Whole" (page 85).

The Gospels and Acts, called the Historical books of the New Testament, deal with the person and work of the Founder of Christianity, from His birth until the time in which He was taken up into heaven, from which place He poured out upon the waiting disciples the gift of the Holy Spirit, under Whose power the apostles went everywhere preaching the gospel and establishing Christian churches.

Matthew closes with the account of the resurrection; Mark, the ascension; Luke, the promise of the Spirit; John, the second coming. Here is progress in the development of truth in the order of the gospels.

The Epistolary division of the New Testament, the Pauline and General Epistles, sets before us, naturally and logically, the difficulties and conflicts—ecclesiastical, doctrinal, ethical, racial, and practical—of the churches already founded through the agency of the apostles and the early disciples.

Then comes the Book of the Revelation, setting forth the future of the Christian Church: the final goal of the believer in Christ; the reward for believing in Christ (Gospels), and living for Christ (Epistles).

Again, take the great facts of the life of Christ in their proper order, and see how the arrangement of the Epistles, for example, fits into this plan. The great facts of Christ's life may be summed up as follows: first, the death, burial, and resurrection of Christ (usually mentioned together); then the outbreathing of the

Spirit upon the disciples; then follows the forty days walk upon the earth in the power of a risen life; after that comes the ascension into heaven, with its consequent joy as compensation for the cross endured; then the seating at the right hand of the Father; and, finally, the coming again in power and great glory. Now observe how wonderfully these facts in their order are observed in the arrangement of the epistles: first, there is Romans, with the death, burial, and resurrection of Christ; then the Corinthian epistles in which the Holy Spirit is seen baptizing the believers into one body in Christ; then comes the new walk in the Spirit in Galatians, and the new plane of life in the heavenlies as set forth in Ephesians; Philippians follows with its compensations of joy for all the renunciations of the Christian life; Colossians commands us to place our affections above where Christ is seated at the right hand of God; while the Thessalonian epistles set before us the comforts and warnings in connection with the coming again of our Lord and Saviour Jesus Christ.

Once more, it is worthy of note that all the epistles written to Gentile believers come together (Romans to 2 Thessalonians); then those to individuals (Timothy, Titus, Philemon); after that come the letters written to Jewish believers (Hebrews to Peter); and finally, we have the general epistles (John and Jude). Then, what book could more fitly close the canon of Scripture than the Revelation? Is not a superintending providence seen here?

Thus we see that while the books of the New Testament in our English versions may not be

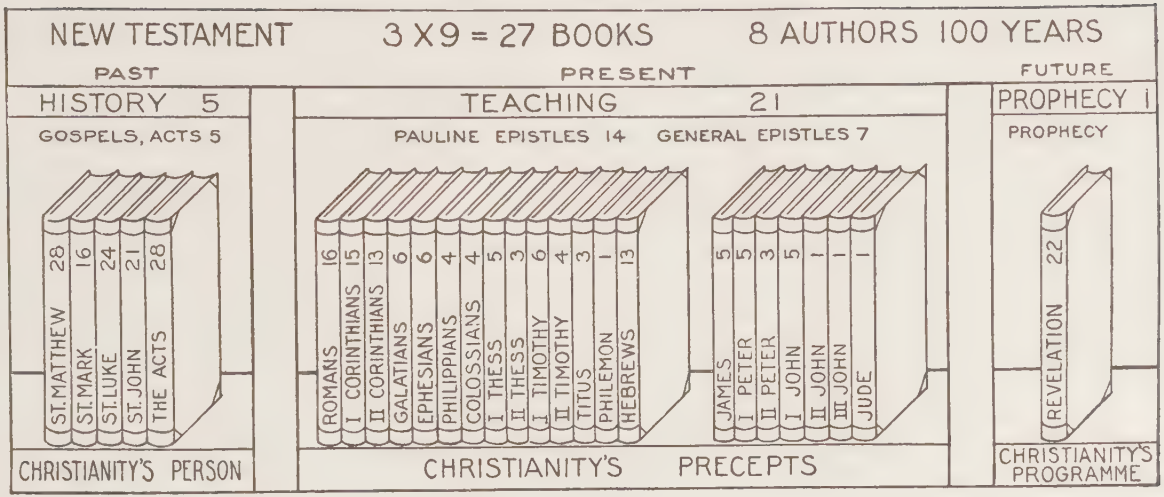
in the "order of production," they are in the "order of development and application of the truth taught therein. Is there not a manifestation of the guiding hand of God in this arrangement of books in the New Testament canon?

III. THE NEW TESTAMENT AS A WHOLE.

An understanding of the New Testament as a whole is necessary before we can appreciate its component parts; we must see its contents telescopically before we can view them microscopically; we must comprehend the general before the particular.

A structural view of the New Testament as a whole is herewith presented in order that the twenty-seven books composing the New Testament may be seen in the group forms in which they naturally fall. Here are three general divisions: History—the Gospels and Acts, dealing with Christianity's Person; Teaching—the Pauline and General Epistles, setting forth Christianity's precepts; and, finally, Prophecy—the Revelation, setting forth Christianity's program. Here we have, in these three main divisions, the past, present, and future of Christianity. We have the life of Christ, and the activity of the Apostles; then the correspondence of those engaged in the work; and, finally the outlook of it all. We are told how to believe in Christ (Gospels and Acts); then how to live for Christ (Epistles); and finally, the reward for believing in and living for Christ (Revelation).

THE NEW TESTAMENT AS A WHOLE



IV. THE NEW TESTAMENT AS THE BOOK OF THE CHURCH.

Just as the Old Testament may be said to be the Book of Israel, so the New Testament may be called the Book of the Church. The doctrine of the Church is the great and outstanding truth around which all the contents of the twenty-seven books crystalize. The chart "The New Testament as the Book of the Church," fully illustrates this helpful fact. We do not mean that there is no other truth besides Church truth here. There certainly is truth regarding the "kingdom of God" (the kingdom, which, during the Church age, is in mystery) taught in the New Testament, just as in the Old Testament there is truth regarding other nations and peoples besides Israel. But just as in the Old Testament, the truth regarding other peoples is introduced only as such mention is necessary for the setting forth of Israel's history and of God's dealings with that ancient and chosen race, so in the New Testament, kingdom truth is dealt with only as it may be necessary for the development of the truth regarding the Church of Christ.

According to this diagram the contents of the New Testament are divided into four columns: the Commencement of the Church (the Gospels and Acts), setting forth the Person and Work of the Founder, as well as the Founding of the Church in history; the Conflict and Control of the Church (the Pauline Epistles), showing the conflicts, internal and external, of the Church, as well as its mode of government and control; the Creed and Conduct of the Church, (the

THE NEW TESTAMENT—THE BOOK OF THE CHURCH

GOSPELS AND ACTS

The Commencement of the Church

CHRISTIANITY'S PERSON

The Church's Founder and Founding

I

The Church in Promise and Prophecy
(Matt. 16: 16-18)

The Gospels
Why Four Accounts?
Matt.: Messiah, King of Jews,—Lion

Mark: Servant of Jehovah—Ox.

Luke: Son of Man—Human Face.

John: Son of God—Eagle

Person and Work of the Founder of the Church
(In the Gospels)

Person
Divine, Human

Work
Fulfiller, Saviour, Teacher,
Prophet, Priest, King.

Proof
Resurrection,
Ascension,
Holy Spirit.

On THIS Rock only can the Church be built.

Germ of all Christian Truth here.

II

The Church in Fulfillment and History
The Acts
The Founding of the Church

1. Apostolic Church 1-2
2. Jewish-Christian Church 3-12
3. Gentile-Christian Church 13-25:12
4. Jewish and Christian Elements combined 25:13-28

Acts of Peter; Jewish 1-12

Acts of Paul; Gentile 13-28

PAULINE EPISTLES

The Conflict and Control of the Church

CHRISTIANITY'S CONCEPTS

The Church's Fundamentals

I

The Church's Conflict
Rom.—Phile.

Ecclesiastical
1, 2 Cor.

Work of Christ
Rom. Gal. Heb. (?)

Person of Christ
Eph. Col.

Personal
Phil. Phile.

Last Things
1, 2 Thess.

Fundamentals
The Way of Life
In the Epistles

1. God's Way of Salvation
   For the Moralist
   Rom. (3:20)
   For the Ritualist
   Gal. (5:2)
   For the Rationalist
   1 Cor. (2:5)
2. God's Purpose in Salvation
   For the Whole World
   Eph. (2)
   For the Church
   Col. (1:22)
   For the Individual
   Phil. (3:12-15)
3. The Goal of Salvation
   The Second Coming of Christ
   The Comfort
   1 Thess.
   The Warning
   2 Thess.

II

The Church's Control
Tim. Tit. Phile.

God's People in Fellowship

1. The Conduct of the Church
   1 Tim. (3:15)
2. The Ideal Pastor
   2 Tim. (2:1-16)
3. The Membership
   a. Conduct. Tit. (2:11-14)
   b. Equality. Phile.

GENERAL EPISTLES

The Creed and Conduct of the Church

CHRISTIANITY'S PRECEPTS

The Church's Life

I

The Epistles of Creed and Life

1. Creed Divorced from Life
   James (2:14, R. V.)
2. Creed as the Basis of Life
   1 Peter
3. Creed and Life vs. Heresy
   2 Peter
4. Essentials in Creed and Life
   1 John (2:19-22; 4:3; 5:1; 5:8.)
5. Creed vs. Love
   2 John (1 Cor. 13.)
6. Creed as the Test of Life
   3 John
7. The Indispensable Creed
   Jude

THE REVELATION

The Consummation of the Church

CHRISTIANITY'S PROGRAM

The Church's Future

I

Christ and His Church, 1-3

1. The Judge, 1
2. The Churches, 2 and 3

II

Christ in conflict with the Great Enemies of God, 4-20

III

Christ and His Church in the Eternal Glory.

The New Heaven and the New Earth wherein dwelleth righteousness, 21-22

General Epistles), elaborating the Church's conception of those facts of Christian faith and doctrine which are fundamental to her faith and life; and, lastly, the Consummation of the Church (the Revelation), setting forth the future program and goal of the Church.

Particular attention should be paid to the revelation given us in the gospels regarding the person and work of the Founder of the Church. The Church is founded on the incarnate Christ, Who is not merely divine, but Deity, and Who, by His redemptive and atoning death, has provided a remedy for the world's sin. On *this* Rock, and on *no other,* (cf. Matt. 16:16-18; 1 Cor. 3:11), can a Christian Church be built.

A helpful arrangement of the second general division will be seen when we come to study the Pauline Epistles by themselves. This is true also of the two remaining columns.

New Testament.

HISTORIC—GOSPELS AND ACTS.

This section deals with the person of Christianity's Founder, setting forth the life of Christ and the activity of the Apostles. The four gospels contain the record of the history of the revelation of the kingdom of heaven, and of its foundation in the person and work of our Lord Jesus Christ. The Acts describes the kingly administration of our Lord as set forth in His planting His kingdom in and for the world by the power of the Holy Ghost working through the Apostles.

I. THE GOSPELS.

A four-fold view of Christ is presented in the gospels. The number four indicates the unfolding of the evangel in all its fullness so that it reflects the four-fold sway of God in the world. Four is the world number. The gospel meets the four-fold wants and views of the world, and under a four-fold aspect displays the infinite riches of revelation. They are the four inspired histories of the life of our Lord Jesus Christ in the New Testament. They all refer to and treat of the same Redeemer and the same salvation, though not dealing with precisely the same details and incidents in our Lord's life. We have, therefore, *one* gospel under a four-fold aspect: the gospel *according to* Matthew, Mark, Luke, and John.

Matthew: Presented from the Jewish point of view, showing that Jesus was the promised Mes-

siah, of the seed of Abraham and through the kingly line of David (Matt. 1:1). Jesus of Nazareth fulfilled the Old Testament predictions relating to the Messiah (cf. the oft-recurring expression: "This was done that it might be fulfilled" (1:22, 23; 2:5, 15, 17, 23; 3:3, 15; 4:14; etc.).

Mark: Written for the Romans, presenting Jesus as the mighty worker, the faithful "Servant of the Lord," doing the will of God perfectly. There is an absence of genealogy, for one is not, usually, interested in the pedigree of his "servant." There is scarcely any reference to the Old Testament in this gospel for the Romans were not acquainted with the Hebrew Scriptures, nor the prophecies regarding Christ. The keynote of Mark is "straightway," "immediately" (1:10, 12, 18, 20, 28, 29, 42, 43; 2:2, 8, 12, etc.), and is in harmony with the purpose of the book.

Luke: The gospel for the Greeks who idolized humanity. The humanity of Jesus Christ is here especially emphasized; He is the Son of Man; His genealogy is traced through Adam (3:38). The human attributes and characteristics of the person of Christ are here prominent. He is the ideal man, the perfection of manhood: *a* son of man, yet *the* Son of Man.

John: The gospel of the deity of Jesus Christ, written for that very purpose (20:30, 31). The genealogy of Christ here goes back not as in Matthew to David and Abraham, nor, as in Luke, to Adam, but to "the beginning," thereby asserting the pre-existence of Christ and His equality with the Father, for "the Word was God" (1:1).

Just as the inscription on the Cross was written in Hebrew, Latin, and Greek, representing the three leading races of mankind, so the gospel is recorded in the same three-fold way. When the Hebrew, the Roman, and the Greek have believed in Christ they are "Christians," and so are ready for *John*, the "gospel for the Christian." These three nationalities lose their identity in the Christian, who is the perfect man: intellect, sensibilities, and will being surrendered to the will and service of the Christ. All these nations and talents become united in Jesus of Nazareth.

Matthew's main object is to present the *discourses* or teachings of Jesus Christ. The history of the gospel as presented by Matthew is grouped around these two particulars.

Mark contains a rapid outline survey of the history of Christ, dealing mainly with the *Galilean* ministry.

Luke complements Matthew and Mark, and supplements them by tracing what is not otherwise done. The ministry in *Perea* is specially emphasized. Luke thus forms a transition to the fourth gospel of the *Judean* ministry.

John presents the highest reflective view of the eternal Son as the Word, dealing almost exclusively with the *Jerusalem* ministry.

Again the gospels set before us the *past*, *present*, *future* and *eternal* nature of the evangel:

Matthew, dealing with the past, sets forth the fulfillment of the Old Testament prophecy.

Mark, dealing with the present, manifests that life and activity so congenial to and characteristic of the Roman mind.

Luke, dealing with the future, sets forth the

catholic and comprehensive character of the gospel destined in the future to embrace within its saving influence all the nations of the Gentiles.

John, dealing with eternity, presents the gospel in its absolute perfection as related to the Father in eternity.

"It is no less apparent that the four gospels grow in the intensity of their impression when the separate view of each is clearly understood. The purpose of each of the four is to present Jesus Christ as the divine Saviour of the world; but each of the four presents Him as such in a distinctive light. Matthew's picture is a *profile*, wherein Jesus is presented in clear-cut outline against the background of Old Testament history, prophecy, promise, and type, as the promised Messiah. Mark's picture is like a *steel-engraving*, wherein the very straightforwardness and directness of the inspired artist, and his boldness of delineation, leaves an irresistible impression of the powerful One who is able to save. Luke's picture is a *half-tone*, wherein the strong light of divinity is sifted, and in a sense, moderated, as it passes through the fine lines of humanity, showing Jesus as the Son of Man, the Friend of sinners, the Elder Brother Who can restore us to the love of the Father. John's picture is the *life-size portrait*, wherein the latest of the four artists, the one who was closest to Jesus, paints a picture of Jesus as the loving heart of faith is bound to see Him, His divinity and His humanity rounded out into the completeness which experience gives, in Whom is unfolded the whole secret of life and salvation—in other words Jesus as the *ne plus ultra* of the heart's de-

sire and need (John 20:31; cf. 6:66-69). How necessary it is to be familiar with each of these pictures of Christ in order that the composite picture of Christ in the heart may contain something of the fulness of His person."—*E. W. Work.*

THE PORTRAIT OF THE MESSIAH AS GIVEN IN THE GOSPELS.

The portrait of the Messiah as given in the prophets presents a complete picture of the coming Messiah and Deliverer. Sixty names and titles in all describe elaborately His person and work. All these names and titles, however, may be summed up under the following four heads:

I. That of King (Isa. 32:1; Jer. 23:5; Zech. 9:9)—Matthew.

This title includes the particulars of the kingdom: its nature, extent, growth, subjects, glory, strength. This fully accords with Matthew's Gospel, the very aim of which is to set forth Jesus Christ as the King of Israel, the founder of the Kingdom of Heaven. So the genealogy of Christ in Matthew is traced back through the royal and kingly line of David. The "kingdom of heaven" is spoken of sixteen times in Matthew.

II. That of the Servant of Jehovah (Isa. 42:1-7; 53; Ezek. 34:23)—Mark.

Christ is herein set forth as the Servant of God—the one doing God's service and will. He

is the sin-bearer, sacrifice, lawkeeper, prophet, priest, teacher. This accords with the purpose of Mark's Gospel the keynote of which is *service,* and which is characterized by the words "straightway," and "immediately." Hence no attention is paid to the matter of genealogy, for we are not interested in the pedigree of a servant. Mark plunges at once into the activities of the life of Jesus.

III. That of the, or a Son of Man—humanity (Isa. 7:14; 9:6; Dan. 7:13)—Luke.

In these passages the Messiah is set forth as being genuine man, with a human nature like ours—with the exception, of course, of sin, which, by the way, is no integral part of human nature as originally created. Depravity is not natural so much as unnatural. How beautifully all this accords with the purpose of Luke's Gospel, in which Christ is set forth pre-eminently as the Son of Man, the ideal Man. So the genealogy is traced up through Adam. "Handle me, and see," are characteristic of this gospel.

IV. That of the Son of God—deity, Dan. 3:25 (Isa. 9:6; 47:4)—John.

In these prophetic scriptures the Messiah is set forth as Jehovah Himself. He is equal with God, one with God, really God. There can be no doubt surely as to the fact of this being in harmony with John's Gospel. We have his own statement to this effect: "But these are written, that ye might believe that Jesus is the Christ, the Son of God" (20:31).

KEY TO THE FOUR-FOLD GOSPEL

GOSPEL	WRITTEN TO	TO PROVE	RECORDS ESPECIALLY	MAIN THOUGHT	PROMINENT WORD
MATTHEW Lion—King	JEWS	JESUS THE MESSIAH King	DISCOURSES	KINGSHIP	FULFILLED
MARK Ox—Servant	ROMANS	JESUS The Servant of God	MIRACLES— Signs	SERVICE	STRAIGHTWAY
LUKE Man—Human	GREEKS	JESUS Perfect Son of Man	PARABLES	HUMANITY	COMPASSION
JOHN Eagle—Deity	CHRISTIANS	JESUS DIVINE— Son of God	DISCOURSES	DEITY	BELIEVE

These thoughts are grand and instructive; they give us a beautiful picture of the Christ. We look at Matthew's album, at Mark's album, at Luke's album, at John's album, and we gaze upon the portrait of Him who has been the wonder and admiration of the ages. Yet, even this fourfold view of Christ must of necessity be incomplete. Not until we shall wash the last sleep from our eyes in the river of life shall we see Him as He really is; then shall we exclaim with Isaiah of old, Wonderful! Wonderful! Wonderful!

THE FOUR CHERUBIC SYMBOLS OF THE SHEKINAH.

The four gospels may be said to represent the four living creatures, the cherubic symbol of perfect being, which supported the shekinah manifestation of God in the Old Testament, both in the tabernacle of Moses and in heaven:

The *Lion*, stands for kingly majesty, and might well represent *Matthew.*

The *Ox,* for patient service, corresponds with *Mark.*

The *Man's Face,* expressing humanity, is in accord with *Luke's* purpose.

The *Eagle,* with its soaring wing, denoting lofty flight and divine majesty, is in harmony with the avowed purpose of the Gospel of John.

Three of these living creatures *walk on the earth*, so the synoptists tell of Christ's life on the earth. John soars as an angel *above the clouds* of human infirmity and reveals to us the mystery of the Godhead.

THE SYNOPTISTS AND JOHN.

Matthew, Mark and Luke are called the *synoptic* gospels, largely because, in presenting Christ's life, they have, generally speaking, the same viewpoint. The Gospel of John is called "*autoptic,*" because it gives the facts of Christ's life in a way peculiar to itself, and differing largely from the other gospels. John's Gospel is supplemental to the synoptists. The following table sets forth the difference in viewpoint between the synoptists and John:

THE SYNOPTISTS.	*JOHN*
Ministry in Galilee (only once in Jerusalem).	Ministry in Judea (often at Jerusalem).
The bodily gospels—outward events connected with the Saviour's visible presence.	The spiritual gospel — the heavenly side of His person and work.
Talks principally to the multitudes.	Talks especially to the inner circle of disciples. Personal interviews.
Works of Jesus.	Words of Jesus. Person of Christ. No parables. Only eight miracles, six of them original with John, and fuller in significance, and recorded for sake of the discourses.
Jesus in every-day attire; away from holy places, among fishermen, nets, boats, with publicans, herdsmen of Gedara.	Jesus in Sunday dress, holiday attire, festival seasons, moves in the temple — the Father's house.
Kingdom of God, with the manifold and detailed duties of the citizens.	Jesus the centre of the Kingdom—the God-man Himself, the head and heart of all.
All kinds of questions concerning law and the way of life answered.	An answer given to the one great question, "Who art thou?" (8:25).
Deals with the Second Coming: judgment to come.	Present Christ and present judgment now going on quietly in the hearts of men.
Tell the story of the earthly life of Jesus.	Interprets Him as Christ the Son of God.
Deal mainly with the last year of Christ's life—after John was cast into prison (Matt. 4:12; Mark 1:14; Luke 3:20).	Deals chiefly with time previous to that largely—before John was cast into prison; 3:24, cf. 2:11. — "*Beginning* of miracles."
Missionary and evangelistic gospels.	Spiritual (Churchly) gospel — to help the Christian of any nation to develop and perfect the life of Christ begun in the heart.
Miracles set forth Christ's pity, etc.	Miracles set forth Christ's dignity and deity.

II. THE ACTS OF THE APOSTLES.

The purpose of the Acts is to give an account of the origin, nature, founding and growth of the Christian Church (founded upon the person and work of Christ as set forth in the gospels) beginning at Jerusalem and extending unto the uttermost parts of the (then known) world (1:8). In the gospels (John 14-16) and in the introductory verses to the Acts (1:1-11) Christ had said to the disciples: "Ye shall be witnesses unto me," and "I will build my church" (Matt. 16:16-18); in the Acts we see both these promises being fulfilled: "We are his witnesses" (5:32), "and the Lord added to the church daily such as should be saved" (2:47).

The New Testament.

DIDACTIC—THE PAULINE EPISTLES.

The Epistles contain the inspired correspondence of the apostles and those chosen by our Lord to communicate His truth to His Church. Paul wrote fourteen of the twenty-one epistles, including Hebrews (?); the remaining seven being written by Peter (2), James (1), John (3), Jude (1).

*SOME REASONS FOR WRITING OF THE PAULINE EPISTLES.**

1 and 2 Thessalonians—To correct false impressions which were working mischief in the churches.

1 Corinthians—To reform abuses which threatened to sap the morality of the church.

Philippians, (Hebrews)—To encourage churches which were passing through special trials.

Colossians, Ephesians—To crush heresies in the germ, especially those relating to the person and office of Christ, and the relation of the Church to Him.

Galatians, Romans, 2 Corinthians—To combat the machinations of the party of Judaism in the church, the emissaries of which constantly labored to undo the Apostle Paul's work in two ways: First, by insisting that faith in Christ was insufficient for salvation, without conformity to the ritual of the Mosaic law; second, by impugning his authority as an apostle, and misrepresenting his character and motives.

* *Letters of Paul*, by A. S. Way.

1 and 2 Timothy, Titus—To strengthen the hands of fellow-laborers, and to advise them on matters of church administration.

Note:—All but three of Paul's letters emphasize his apostolic commission from God: Thessalonians, because written before this claim was challenged; Philippians, for his enemies had probably not yet got in their deadly work.

AN ARRANGEMENT OF THE PAULINE EPISTLES.

Pastoral, 1 and 2 Timothy, Titus.

Anti-Judaic, Galatians, Corinthians, Romans, Hebrews.

Christological (and Personal), Colossians, Ephesians, Philippians, Philemon.

Eschatological, ("last things"), 1 and 2 Thessalonians.

THE PLAN AND PURPOSE OF GOD IN OUR SALVATION.

1. God's Way of Salvation.

(a) Romans; not by law; the Moralist (3:19, 20).

(b) 1 and 2 Corinthians; not by culture; the Rationalist (1 Cor. 1:18-2:16).

(c) Galatians; not by observances; the Ritualist (5:1-6).

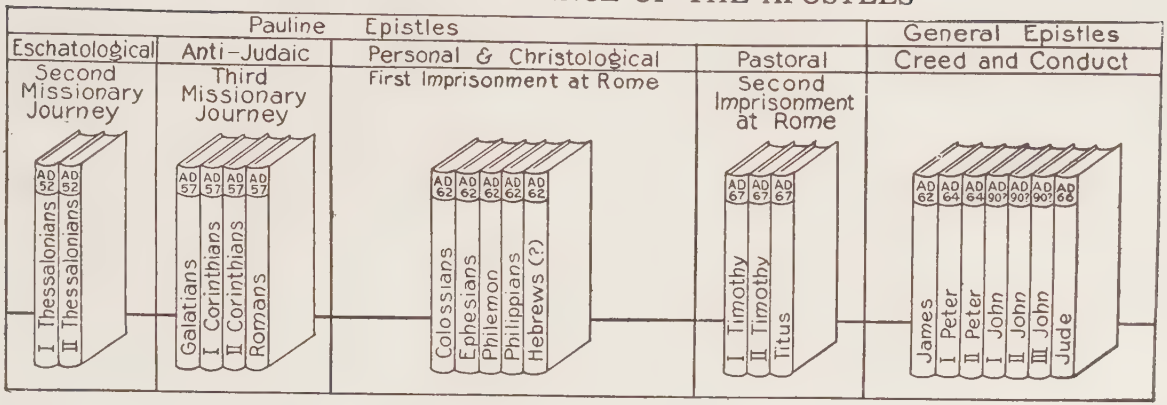
2. God's Purpose in Salvation.

(a) Ephesians; for whole world (ch. 2).

(b) Colossians; for the Church (1:22).

(c) Philippians; for the individual (3:12-15).

THE CORRESPONDENCE OF THE APOSTLES



3. God's People in Fellowship.

(a) 1 Timothy; God's plan for the Church (3:15).
(b) 2 Timothy; God's ideal pastor (2:21-26).
(c) Titus; Conduct of membership (2:11-14).
(d) Philemon; Equality of all in Christ (v. 16).

4. The Goal of Salvation: The Second Coming.

(a) 1 Thessalonians; Comfort of the doctrine (4:16-18).
(b) 2 Thessalonians; Warnings of the doctrine (2:1-3).

THE PLAN AND PURPOSE OF GOD IN OUR SALVATION

As set forth in the Pauline Epistles

GROUP I	GROUP II	GROUP III	GROUP IV
God's Way of Salvation. Rom. 1 and 2 Cor. Gal.	God's Purpose in Salvation. Eph. Philip. Col.	God's People in Fellowship. 1 and 2 Tim. Titus. Phile.	The Goal of Salvation. 1 and 2 Thess.
1. Romans: Not by works, but by faith (3:19, 20; 5:1). Rome stood for law. The *Moralist* should study this book.	1. Ephesians: To unite Jew and Gentile in one body. God's purpose for the *whole world* (ch. 2).	1. 1 Timothy: God's plan for the conduct of His *Church* (3:15).	1. 1 Thessalonians: The Second Coming of Christ presented in its *comforting* aspect (4:18).
2. 1 and 2 Corinthians: Not by culture nor learning (1:26-31; 2:5). Greece stood for philosophy. The *Rationalist* should study these epistles.	2. Colossians: To perfect this united body in Christ, its Head. God's purpose for *the Church* (1:22).	2. 2 Timothy: God's ideal *pastor* (2:21-26).	2. 2 Thessalonians: *Warnings* against abuses of the doctrine of the Second Coming (2:1-3).
3. Galatians: Not by the observances nor ceremonialism (5:2-6). The Galatians held fast to forms. The *Ritualist* should read this book.	3. Philippians: To set before each member of the body, the Church, the ideal standard of life. God's purpose for the *individual Christian* (3:12-15).	3. Titus: The manner in which the *members* of the Church should conduct themselves (2:11-14).	
		4. Philemon: All members of the Church on *equal footing* (v. 16).	

THE PAULINE EPISTLES ARRANGED ACCORDING TO THE MISSIONARY JOURNEYS OF PAUL.

I. The epistles of the *second* missionary journey (*Acts* 15:36-18:22). Includes the first visit to Europe: Philippi, Thessalonica, Berea, Athens, and Corinth (A. D. 51-54).

1 and 2 Thessalonians, A. D. 52 and 53.

II. The epistles of the *third* missionary journey (*Acts* 18:23-21:20). Included more than two years spent in visiting the churches in Galatia, Phrygia, and Ephesus; renewed visit to Macedonia and Corinth (A. D. 58).

1 and 2 Corinthians, A. D. 57; *Galatians,* A. D. 58; *Romans,* A. D. 58.

III. Epistles of the *Roman imprisonment* (*Acts* 28:14-31).

Ephesians, Colossians, Philemon, Philippians, A. D. 60-63.

IV. The *Pastoral* epistles, written after the *temporary release* from imprisonment at Rome.

1 Timothy, Titus, A. D. 67; *2 Timothy,* A. D. 68 (during second imprisonment at Rome).

THE GENERAL EPISTLES.

THE EPISTLES OF CREED AND LIFE.*

These are James to Jude, and are called "General" because, supposedly, they are not addressed to any particular person or Church (yet cf. 2 John 1, 1 Peter 1:1, 3 John 1). These epistles treat in general of the creed and conduct of the Church and the Christian.

The *General Epistles* have been called the Epistles of creed and life. In them the teachings of Paul are confirmed in every essential point by that of the other leading apostles, lest men should say, "These are Paul's doctrines."

These epistles, at the same time, met and settled the ever-recurring, practical errors about the relative importance of creed and life by presenting and emphasizing all the essential relations of Christian creed and life.

(1) James—Creed divorced from life (2:14).
(2) 1 Peter—Creed as the basis of life.
(3) 2 Peter—Creed and life vs. heresy.
(4) 1 John—Essentials of creed and conduct (cf. 2:19-22; 4:3; 5:1, 8).
(5) 2 John—Creed vs. love (cf. 1 Cor. 13).
(6) 3 John—Creed as the test of life.
(7) Jude—Indispensable creed (v. 3).

*The Bible League Primer.

JAMES—The Epistle of Creed divorced from Life.

James teaches that a professed Christian creed without a corresponding Christian life, is vain and worthless. He thereby meets the pernicious and antinomian error—always arising in the Church—of trusting in a dead faith. The key-passage to this letter is chapter 2:14, which brings out very sharply the central theme of the writer; the contrast being especially marked by the Revised Version, both British and American, by the introduction from the better text, of the emphatic word "that": "What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?"

1 PETER—The Epistle of Creed as the Basis of Life.

Peter, in this epistle, sought to guard against the dangers from without the Church, in that day of much erroneous teaching, by showing that the true Christian creed is the only possible basis of the genuine Christian life.

2 PETER—The Epistle of Creed and Life against Heresy.

Peter, in this second letter, guards the Christians against dangers from within the Church resulting from erroneous beliefs and unchristian practices. He seeks to bind them to the true faith and life by setting forth the ideal creed and life, and showing the deadly nature of heresy as involving departure from these.

1 JOHN—The Epistle of the Essentials in Creed and Life.

John, in meeting the abounding heresies of the day, teaches that the real principle of the Christian life is found in the incarnate living Word, and that the fundamental creed demands faith in the deity, incarnation, and atonement of the eternal Son of God as the manifestation of the eternal love of God. He thereby emphasizes the fundamental creed of Christianity as opposed to all forms of liberalism, in that age, and in all ages.

2 JOHN—The Epistle of Love vs. Creed.

In this brief letter to the elect lady and her children, of whom John says, "Whom I love in the truth," he meets an error that may possibly have arisen from the emphasis placed in his own writings on love as the fundamental principle in the Christian life. He here enforces the worthlessness of the pretended love that rejects the Christian creed and especially the doctrine of the incarnation.

3 JOHN—The Epistle of Creed as Test of Life.

In this short letter to "the well-beloved Gaius, whom I love in the truth," John takes occasion to meet another error, that of according prominence to men according to their activity, whether Christian or not. He suggests that not activity merely, but adherence to the truth or the true creed, is the test of character and life.

JUDE—The Epistle of the Indispensable Creed.

Jude, in writing unto the brethren of the common salvation, exhorts them that they "should contend earnestly for the faith delivered once for all to the saints," basing his exhortation on the fact that certain men of base lives have crept in unawares, "denying the only Lord God, and our Lord Jesus Christ." He teaches with tremendous emphasis, in this last of the epistles as we have them in our New Testament, that apostasy from the true creed with the central truths of the deity and atonement of Christ, is assured perdition.

SUMMING UP OF THE TEACHING OF THE EPISTLES.

Paul's chief theme is *Faith*—which only God can see.

James' chief theme is *Works*—Evidence before man of the faith which he cannot see.

Peter's chief theme is *Hope*—the natural outcome of faith and works.

John's chief theme is *Love*—without which faith and works are nothing, and hope cannot live.

Jude's chief theme is *The Growth of Ungodliness*—which wrecks faith, destroys good works, blights hope, and makes love grow cold.

THE EPISTLES OF CREED AND LIFE

Setting forth the relative importance of Creed and Life by emphasizing the essential relations between them

THE GENERAL EPISTLES						
JAMES	1 PETER	2 PETER	1 JOHN	2 JOHN	3 JOHN	JUDE
Creed Divorced from Life	Creed as the Basis of Life	Creed and Life against Heresy	The Essentials in Creed and Life	Creed vs. Love	Creed as the Test of Life	Indispensable Creed
A professed creed without a correspond'g Christian life is dead and worthless. "That" faith cannot save anybody. (2:14, R. V.)	The true Christian creed is the only basis for a true Christian life. A warning against false teaching that sincerity is everything and creed nothing.	Errors of faith, doctrine, and practice are to be guarded against by emphasizing the true faith and doctrine.	What are the essentials of a true Christian creed? This epistle contains the answer: Diety of Christ, Incarnation, Atonement. (Cf. 2:19, 22; 5:1, 5-8; 4:3.)	The worthlessness of all creed if there is the absence of love. (See 1 Cor. 13.)	John here guards against the tendency to give prominence to certain men because of their position and activity irrespective of their faith.	The necessity of holding fast to the faith once delivered unto the saints.

THE NEW TESTAMENT.

PROPHETIC—REVELATION.

This is probably the book which of all the books of the New Testament is least read. The reason presumably is because the average Christian has, erroneously, of course, settled down to the conviction that it was never intended that we should understand it. This is a mistake, as its title clearly indicates.

I. THE TITLE OF THE BOOK.

1. It is called, in our English Authorized Version, "*The Revelation of St. John the Divine.*" In the Greek it is called "*The Apocalypse.*" Indeed, it is often referred to in the English tongue under the same title.

2. It is *the* Revelation, the record of *one* revelation given to the Apostle John. Very often it is incorrectly referred to as the Book of Revelations. It is singular, and not plural.

3. Then it is a *revelation.* Many people have an idea that it is a mystery. The book is not intended to be a mystery in the sense in which we use that word. It is true that it deals largely with future things which must always be dark to us; and it is also true that it speaks to us concerning these future things in dark figures of speech, in parable, and in symbol—in language altogether different from that of any other part of the New Testament. Yet, notwithstanding all this, the book is not designed to be unintelligible. Indeed, on the contrary, the writer seems to take it for granted

that those to whom he wrote were thoroughly familiar with his peculiar modes of speech, and obviously expected that the truths he intended to convey, so far from being obscured by his style, would be thereby illustrated, enforced, and brought home to the mind with more than ordinary power.

The symbolism of the Apocalypse is not altogether new, nor is it peculiar to this particular book. The diligent student of the Scriptures has met it before. For example: The dress, the posture of the Christ, and the candlesticks described in chapter 1 are taken from the dress of the high-priest, and the holy place of the Temple. The four living creatures of chapter 4 we have already become acquainted with in the Pentateuch and Ezekiel. The beast of chapter 13 is the same as that of Daniel 7. The harvest of chapter 14 we have read of before in Joel 3 and Zechariah 14. The world-wide conflict of chapter 19 has been referred to already in Matthew 24. It is said that of the 404 verses in the Book of Revelation, 205 contain Old Testament language, while there are about 1,500 references to the Old Testament in the book. To know the full mind of the Spirit, as revealed in the Revelation, we therefore, must be well acquainted with the Old Testament. Particularly is Revelation bound up with the Book of Daniel and the Olivet discourse of our Lord.

The word "revelation" means the uncovering of that which has been previously hidden, the drawing back of a veil that has hung over a person or thing, the laying bare of what has

hitherto been concealed. It means the unveiling of something hidden, which gives light to those beholding it. It implies the removal of the cover from anything; unveiling it. It is said of Baalam (Num. 22:31) that the Lord opened his eyes so that he was able to see things he had not seen before.

The Book of Revelation, then, is the unveiling of divine mysteries.

4. It is the revelation of *Jesus Christ.* Not the "manifestation"—which word, when used in the Bible, refers to the manifestation of persons rather than things, nor "disclosure" of Jesus Christ Himself; but the revelation *given by Him;* an unveiling of that of which He is the Author and Source. What other person could impart a revelation so true, so weighty, so important, and so precious?

5. It is a revelation which *God* gave Him. All things go back to God. In the beginning, God. He is the eternal and unchangeable One, who holds the hearts of men and the destinies of the nations in the hollow of His hand, and can turn them whither He will. It is the revelation given by Him "who spake and it was done, who commanded, and it stood fast"; whose thoughts are unchangeable, and whose ways are past finding out.

6. It is a revelation of *things which must shortly come to pass.* Thus it has all the interest of the present, as well as the glory and anticipation of the distant future.

II. THE AIM OF THE BOOK.

The views on this subject are many and diverse. But no matter whether we view the aim of the book as predicting or describing (or both) the demolition of paganism, the downfall of papal Rome, and the final destruction of some future Antichrist, expositors of every school will admit that *the grand and great theme of the Apocalypse is the personal coming of the Lord at His second Advent in glory, to bring in the consummation of all things.* This is the great and consoling thought held out in this book for the Christian. It is the subject which introduces the book (Prologue, 1:7), and which closes the book (Epilogue, 22:20).

Two words may be used to convey the two prevalent opinions regarding the contents of this book: they are *"descriptive,"* and *"predictive;"* the former word indicating that the book contains a descriptive account of what has *already taken place;* the latter, pointing to events *yet to occur.* It is our opinion that the contents of the book are broad and deep enough to *include both words.* The Book of Revelation is both *"descriptive"* and *"predictive."* It is both history and prophecy. It is prophecy based on history. It is historico-prophetical.

The Book of Revelation is a portrayal of the second coming of our Lord Jesus Christ, His dealings with the chosen people, and with the great enemies of unrighteousness. It presents also a description of the manifestation of the new creation and the transformation of the world, which is brought about by a series of

great conflicts and triumphs of Christ over Antichrist and the world. The narration of this new work of creation opens with the Sabbath of redemption (hence the prophet has his vision on the Lord's Day) and extends to the eternal Sabbath of final completion. Accordingly we have the sacred number 7 seven times repeated: the 7 churches, 7 seals, 7 trumpets, 7 thunders, 7 vials, 7 heads of Antichrist. At the close we have the 7 manifestations of the Spirit of God who, throughout, has guided the struggle (chap. 1), in the appearance of Christ and the transformation of the world; a new *Genesis*, by which the Bible at its conclusion points back to its commencement, showing how final and perfect a fulfillment has been obtained. Thus we see the Bible to be a perfect whole: It has a beginning, a middle, and an end. Genesis announces the beginning of all things; Revelation declares the end and destiny of all things.

III. CONTENTS — HOW TO VIEW THEM.

There is a *past*, a *present*, and a *future* in this book (1:19).

I. Past.

"The things which thou hast seen." Chapter 1.

This chapter deals with the person and glory of the Christ, who gives the revelation. This chapter may be styled the *Christophany*, or, the Manifestation of the Person of Christ.

II. Present.

"The things which are." Chapters 2 and 3.

These chapters deal with the history of the church during all her period upon earth. This is *Ecclesiology*, or the Doctrine of the Church.

III. The Future.

"The things which shall be hereafter." Chapters 4:1 to 22:5.

The events of these chapters doubtless refer to the period of time elapsing between the rapture,—the time when the church is caught up to meet the Lord in the air,—and the establishment of the new earth and the new heavens wherein dwelleth righteousness. This is *Eschatology*, or the Doctrine of the Last Things.

Here is a suggestive outline of the book.

I. Introduction and Prologue, 1.
II. Letters to the Seven Churches, 2-3.
III. The Great Conflict and Tribulation, 4-20.
IV. The New Heaven and Earth, 21-22:5.
V. Epilogue, 22:6-21.

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